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Christian Healing

1940:1

Healing & Prosperity Thoughts

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing: I am alive forevermore in the vitalizing energy of Christ.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The riches of the Lord Christ are mine, and I am bountifully supplied.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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VOLUME 92 JANUARY, 1940 NUMBER 1

Carried Forward

A STORY

BY LISBETH HIBARGER

JEROME ALLISON closed the black ledger in a daze of bewildered thought. Every figure in it he knew stood for a definite transaction, a deliberate choice made by a shrewd and cautious man of accounts, his father, whom he had deeply loved and had lost a week since in a disastrous highway accident. The balance on the last page, written in the neat precise figures of that dear, familiar hand, was the total of the year's financial operations. The same figures were carried forward and set down on the first page of a new ledger dated 1940, a book that was truly unfinished business.

As Jerome sat thinking he reflected that this balance was not only the total for 1939 but a grand total for the twenty-five years of business operations represented by that identical number of worn, important-looking similar volumes that stood in neat array on a certain shelf in his father's study; perhaps the supergrand total of

twenty-five centuries; who could say? He had made some astonishing discoveries as he explored the trail of his father's financial affairs.

On the front page of each volume the balance was carried forward from the last page of the preceding year. Except for these figures the page stood clean and fair as though to emphasize the challenge and significance of the year with its mysterious past and future. All but two of these twenty-five totals showed increasing amounts; the exceptions were brought forward neatly in red. On the final page of the 1930 ledger Jerome discovered a notation that aroused his curiosity: "See scrapbook for this year, page 24."

It was easy to follow the directions of a methodical man like his father. A collection of clippings and choice bits of fugitive thought carefully gleaned and noted down year after year was arranged chronologically on another shelf in this unique niche of life, his father's study. Above this particular section of books stood a Tuscan vase, an object that Jerome had always regarded as "rare but horrible"; he knew it to be the choice piece in a treasure-trove of Italian antiques, a hobby that his father had long pursued with unflagging zeal. Directly below this vase Jerome laid his finger upon the 1930 scrapbook and on page 24, under the title of "The School of Life," this is what he read:

"A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher, who was God, placed him in the lowest class and gave him these lessons to learn: Thou shalt not kill. Thou shalt not hurt any living thing. Thou shalt not steal. So the man did not kill; but he was cruel and he stole. At the end of the day (when the night was come: when his beard was gray) his teacher, who was God,

said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back, a little boy. And his teacher, who was God, put him in a class a little higher and gave him these lessons to learn: Thou shalt not hurt any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did not hurt any living thing. But he stole and he cheated. And at the end of the day (when the night was come: when his beard was gray) his teacher, who was God, said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow.

"Again on the morrow he came back, a little boy. And his teacher, who was God, put him in a class a little higher and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated and he coveted. And at the end of the day (when night was come and his beard was gray) his teacher, who was God, said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

"This is what I have read in the faces of men and women in the book of the world, and in the scroll of the heavens, which is writ with stars."

Jerome pondered long over this mint of thought and the quotation written beneath it in the clean-cut script of that dear familiar hand:

"Forget not that I shall come back to you.

"A little while, and my longing shall gather dust and foam for another body. . . .

"A little while, a moment of rest upon the wind, and another woman shall bear me."

"So that is what my father believed!" exclaimed Jerome. "What an astonishing idea!"

He tried to think of his father in the light of this theory; it seemed to endow him with a new or different personality. He began to see reasons for certain actions, for a peculiar radiance and fearlessness that had always made him wonder. These quotations were the Open sesame! to a new world of thought, of which he understood little but wanted to know much.

Jerome was a senior at the State university, majoring in civil engineering. He had been called home in the midst of a semester by the news of his father's utimely passing. The summons had caught him floundering in a morass of doubt and cynicism; many of his classmates seemed utterly indifferent to religious ideas, two of his professors were avowed atheists, and the church that he had attended at first with extreme regularity had proved so formal and exclusive that he had gradually dropped the habit of attending any service of worship. To be brought face to face with the finality of death in such circumstances was utterly bewildering. He had felt a great gap in his life filling relentlessly with doubt, hypercriticism, and dismay; the news of the accident, caused by a careless hit-and-run driver, added a deep and disturbing resentment.

He had occupied himself often with reflection on the meaning of life, the profound mysteries that have puzzled men for ages, and particularly on this deepest of all enigmas, the inexplicable problem of death. His invariable conclusion had been that it was all a mistake, the way the universe was made—if it had been made; that it was a grim, ghastly joke that must make any thinking man bitter and skeptical. This conclusion however had to be reached again and again through devious paths of rationalization, for it was at variance with a thousand subtle influences that environed his childhood,

his home teaching, and his observations, little touches here and there that made life large and lovely. He could not stifle or explain the wonder as to whence came beauty, the cosmic law, the innate desire in the heart of man for perfection.

Over and over there came to him on that memorable journey home the thought the deep understanding and sweet intimacy that existed between his father and mother. They seemed to live in a world apart from the sordidness and care of everyday; it had begun to dawn upon Jerome that they lived in a world apart from him, that he had been building a barrier between them and himself by his thoughts. Of course he loved them dearly, but he had allowed himself to think that everything they did belonged to another generation. In high school the idea had had its inception that parents just could not keep up with the times; in college it had grown to be a conviction that everything belonging to yesterday becomes passé today. He considered himself lucky to have been born in this modern generation; in spite of the mess the world is in he was glad that he had not lived back in the horse-and-buggy days! He had managed to get these ideas over to his parents, he thought; at least he had tried to impress them with the superiority of the modern age over a past generation. He always felt a bit sheepish about it, and it irked him that they never argued with him but went on complacently and cheerfully, loving him just the same.

He had wondered all the way home how his mother would react to this tragedy. These lover parents of his were so happily bound in togetherness that he felt she could not bear it to have this dear part of her very self so ruthlessly torn away. He resolved to fortify himself with courage, to do his utmost to take his father's place,

to be a tower of strength upon which she might lean. Although he had grown to look upon prayer as a kind of psychological abracadabra for hypnotizing oneself to believe what one wanted to believe he found himself in this crisis sending out a prayer for strength to help his mother.

It was a startling discovery upon his arrival home to find his mother so calm and undisturbed that she seemed not to need his strength. For some unaccountable reason he found himself leaning upon her just as he had done when he was a small boy in trouble. He wondered at her serenity and was amazed when she told him that there must be no tears, for his father would not wish them to grieve for death when there is no death. She spoke softly, her eyes shining, of this ongoing as though Jerome, Sr., had been in the next room poring over his books, running through his accounts, setting down rows of figures, attending happily to the routine of life.

"We cannot comprehend eternity, dearest," said Mrs. Allison as they sat together before the fireplace in the room that now seemed a shrine. "It is not a far-away tomorrow in the land of sky. It is another dimension beyond the realization that comes to us through the senses. We cannot stand off and look at it as we can at a tree or a beautiful sunset, for we are a part of it. This one today is the sum of all our yesterdays, and we shall be going on in a succession of great tomorrows until we reach perfection."

Jerome found his mother speaking in a tone of rapt enthusiasm with a conviction so deep that it startled him. He suddenly realized that he had been groping blindly, seeking for something solid upon which to stand; that these dear ones whom he had tolerantly regarded as old-fashioned had known the way all along—something so

wonderful that he never had dreamed it could be possible. Somewhere he had heard the words "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He knew that he was standing upon the threshold of a new wonder.

"The same wisdom is within you that is within me, Son," she replied gently. "You have but to seek it. Draw upon it steadily and constantly. It will never fail you. But you must have faith. Your father loved to work with figures; he interpreted life very largely through the science of mathematics. There are certain axioms in mathematics that are always true and so plain that they need no demonstration. That is one of the mysteries of the universe. We don't know why two and two make four or why this combination recurs again and again in countless numerical setups; but we know it is true, we accept it, and use it without attempting to explain it. The physicist knows that the law of gravity operates everywhere and always. Here again none of us knows why or how it operates, but we do know that we never violate it with impunity and that by working in harmony with it we have achieved useful results. The law of life operates in us always, is constantly at our disposal, and the keener our consciousness or awareness of it the less there is of sorrow in our ongoing and the deeper is our joy. This law transcends time and space, so it must be a part of us rather than of our physical possessions, such as our body."

"You believe then that Father is still going on, aware as he was a week ago of all that life means and filled with the same desire for life and love and happiness, his pride in accounts and Tuscan vases?" queried Jerome.

"His life, the sum total of all his decisions, is 'car-

ried forward' just as we have found that each year the balance went into the new account book, just as countless intangible and objective results of his love and care will surround us as long as we are here. By the way, did he ever share with you his ideas about the Tuscan vase?"

"I suppose I wouldn't have given him a chance," confessed Jerome. "I have always considered it an ugly and useless old thing, and I was always bored with his sentimental interest in antiques. It seemed incongruous in any one so practical and methodical to be so stirred over trinkets made and forgotten centuries ago. But those ledger balances have given me an idea. Tell me about them, please," he insisted eagerly.

"For many years your father was puzzled about his obsession for Italian curios, particularly the type of ancient art expressed in Tuscan pottery. I think he was even disgusted sometimes with his inexplicable interest, for it seemed to drive him, it took so much time, and cost so much money. As you say, he was too business-like to follow an expensive and romantic hobby. But the fact that it fascinated him deeply while he could in no-wise explain it led him on a quest that incidentally led to the discovery of the theory of eternal recurrence.

"It is curious how things come about, and it is certain that if one seeks one is bound to find. Your father believed with Emerson that the thoughts and things intended for you will gravitate to you. In trying to discover why he was so fervently interested in a land he had never seen before we met and in a phase of art long since relegated to museums, he caught a sudden vision of the immensity and immortality of life. He admitted to me long after our wedding trip, our first and only tour abroad, that he was intuitively impressed with the sense of having once roamed over the hills and dales of

Tuscany. It was owing to his preference that we spent so much time in Italy, and I have often recalled how happy he seemed and how he exclaimed one day that the spell of home was in that land of sunny skies. The most unusual circumstance was a peculiar vision that once came to him in which he saw himself appointed master potter to the Duke of Tuscany and very proud and happy about a vase that he had made, which had won a prize in an artist's contest and the hand of the duke's daughter!"

"How very remarkable!" exclaimed Jerome, regarding with new interest the quaint old vase above his father's books.

"This may have been the very vase that won the prize!" he ejaculated after long thought. "It is quite possible. Some one made it, some one who died ages ago. Strange that a mere vase of crude clay should long outlive the mind that conceived it and the fingers that gave it form. What astonishing perspective such thoughts give! One of his lives lived in Tuscany ages ago. All life working itself out in *lives* as the great theme of a novel works itself out in the chapters of a book, every page full of dreams, hopes, and conflicts, and achievements!"

Mrs. Allison made no reply. She saw that Jerome was grasping a thought so stupendous that he must have time to realize its import. Presently he looked up with a glow of deep wonder in his eyes.

"This old vase, which I have long considered a dull eyesore has given me a new father, eternally young and very near me, nearer than when he was here in the flesh! He seems in the light of all you have said more like a brother and we both and you learners in the great school of life."

"We have much to learn," declared Mrs. Allison. "The world we are making is so unlike the world of God's plan. We cannot imagine Him designing such a complex of selfishness and greed as exists in some countries of the world today, nor the ugliness of some of the roadsides, homes, and cities that we see. When we pray, 'Thy will be done,' we pledge ourselves to think His thoughts and let the life within express itself as He would have it. When we have finished expressing life on this plane, we move on to a higher, or vice versa, depending on our choices."

"I've been thinking of this 1930 ledger," said Jerome, after a moment's silence. "The account that year is in the red. That means failure. But in 1931 the balance was greater than in any of the preceding years. The 1930 balance signifies that the liabilities outweighed the assets, that creditors were on the trail, that something had gone wrong. In 1924 too the account was in the red. Looked at in perspective, these failures were only stepping stones and without any disastrous effect on the ultimate balance!"

"I well remember those years, especially 1924," said Mrs. Allison. "Father was very much discouraged when the books were closed and we had to face the new year in the red. Everything went wrong, and in spite of the utmost care we had to start out in 1925 as if from scratch. Then our faith struck the touchstone of 'beginning again.' That is the joyous, eternal newness of life. There is always the challenging opportunity of the fresh start. Sunup is a perpetual reminder of how God wipes the slate clean and with His gracious, loving command says, 'Try again, my child. Come back tomorrow.'

"This doesn't mean that the life principle is not stern

as well as loving or that there is a premium on failure. If you want a brier patch you plant brier. But the sowing is sure to be followed by a multiple reaping in kind, and each individual sows his own."

"This theory of eternal recurrence makes life seem more just. It is so new to me that I have many questions to ask as to why religions of today do not teach it and what place Jesus Christ has in such a scheme. It deepens the meaning of life and explains much that before was past all comprehension. I am not clear however about the bearing it has on the deplorable accident in which Father lost his life. Father was too young to die, and I may as well confess that I hate the man responsible for his death." Jerome's voice was bitter.

Mrs. Allison sat for a long time in silence. The eyes she lifted at last to his were softly radiant.

"You have asked me three questions, Son, each of which would require a volume to answer it. I shall try to answer each briefly now. I hope we may discuss them at length later.

"All religions that teach the immortality of the soul are built on this theory but many today deny it, especially the Christians. The Bible has many passages that throw light on this theory, but during the long years the church has lost or obscured much truth in its mad quest for externalism, for forms and ritual, to the neglect of the essence of living that Christ represents, as Jesus taught. In Matthew 19 He speaks, for example, of happenings that shall occur in the regeneration.

"*Re* means 'back' or 'again'; generation means 'birth,' 'nativity.' In a new or repeated existence His disciples were to have new experiences. When His teaching is rightly understood, it is clear that it points to life gradually progressing toward a sublime goal.

"Jesus, the man of Nazareth, revealed the Christ, the life principle, the truth that life is eternal. He came to teach the art and science of prayer. He demonstrated mastery over death and challenges us to do the same. Because He knew how to contact the life principle through prayer and understanding of its great cause, He could command the elements and perform miracles, and He made the astonishing statement that when we have mastered this art we may do even greater works than He did.

"As for this accident, Jerome, may I ask if you have ever seen any one who seemed to be merely existing? Of course you have. You may have also seen others, though you may not have been aware of it, who were like careless children in school, repeating a grade because of indifference or sloth. You would not hate a classmate who could not solve a difficult problem, or one who was afflicted with sleeping sickness, or one who was blind. You would go back to the cause, and when that was understood it would waken compassion. This careless hit-and-run driver has a serious problem to face in his life development; in a few rash moments of extravagant speed he has let himself in for years, perhaps centuries, of absolute repetition until he awakes to live to improve. On the other hand, an accident may open the door for one who is ready for something greater than this plane can give."

"I see," said Jerome slowly. "Something like a semester promotion for the brilliant child or the one who arrived in midterm. The accident set him back and Father forward. Is that it?"

"Does it not seem credible that it might be possible for it to be so if it is possible for you to *think* that it might be so?" asked his mother. "Your father used to

insist that the first reality lies in the realm of thought. In fact, thought is the great reality or substance of life; all else is but effect of thought."

"Then whatever we think will determine what we are! Rash, disordered thoughts make us rash and destructive; fearless thoughts make death a mere figment of the imagination; loving, positive thoughts of Truth and power and beauty make new creatures of us! Is that what Father believed?"

"That is expressed very well, my dear, as a part of his creed, and you see it takes the sting from death. The poet who said, 'Life is what we make it,' may or may not have thought in terms of eternal recurrence but how else could justice and the sublime movement toward the divine goal of perfection be realized or even be thinkable?" returned Mrs. Allison. "It is another way of saying, 'whatsoever a man soweth that shall he also reap.' "

"I begin to see that this man's punishment is no affair of mine," remarked Jerome meditatively. "If that was Father's creed, he would not expect us to avenge his death. He would rather wish for me the wisdom of putting all my thought constructively into this career which seems so urgently calling. Can it be possible that the divine way of speaking to us is through planting deep desires in our heart to make a better world? Is that what you and Father have lived by that has made your lives so very purposive and tranquil?"

"My precious son," exclaimed Mrs. Allison, smiling through tears of joy, "Truth is the comfort that comes to those who mourn—the comfort that the world cannot give. There is nothing but joy when we understand the ways of God and the wonder of His miraculous gift of the power of thought."

From Our Readers

I am a very happy person since studying Unity. Before I was a moody warrior. To realize God is a wonderful experience.

It is a great comfort to know that Silent Unity is always as near as my telephone.

If folks would only learn to go to God over small and common things!

My duties present many hazardous situations. I am happy to say that I meet these situations not with anxiety and apprehension, as I formerly did, but with calmness and serenity based on the knowledge that I am one with God. The results are most wonderful.

I used to pray and then automatically plan how the answer was to come. Now I have learned to leave the "how" to God and wait only for the answer—which always comes.

We have developed a "Thank You, God" complex, if I may call it that. We have so many things to be thankful for that we cannot say "Thank You, God" enough.

Thanking God for everything I have, everything I see, has brought a wonderful peace into my life and expectancy of everything good.

I once thought everything must happen in a hurry, but now I value the gradual unfoldment that brings love, peace, and understanding to us all.

On Looking Backward

A NEW YEAR'S MEDITATION

BY ZELIA M. WALTERS

As THE YEAR slips toward its close we by common consent set apart a time for meditation. We take the opportunity to look back over the twelve months to see what we have gained through seedtime and harvest. We say gained advisedly. To find out what we have gained is the only justification for examining the past. If all were loss, we had better bury it and forget it as quickly as possible. But there is no year that does not show a gain. Even out of bleak loss and failure we have gained something. In the most obvious and material sense we at least have gained wisdom. We now know which paths not to follow, which doors not to enter, which thoughts not to think. But out of loss, disappointment, and failure we have gained much more than that in the higher reaches of our nature. So our new-year meditation, besides being a time for gathering together our resources and fortifying our wisdom from our experience, is also another day of thanksgiving. God does reign; let all the earth rejoice.

With this thought comes a kindred one. We ought to be more appreciative of our blessings and look upon them as a link connecting us with God. But too often we belittle the blessing that is present with us and stretch out after the one not yet attained.

When our children begin to study history we tell them stories of the Pilgrim Fathers. What incredible hardships they endured that first winter for the sake of

freedom! Yet at the first evidence of an upturn in their affairs they set aside a special feast day for giving thanks to God. America still observes her Thanksgiving Day although far too many of us have forgotten the day's meaning. But to those who do remember there ought to be another Thanksgiving on the first day of the year for all the blessings of the twelve months just past.

We have so much even at the worst ebb of our material fortunes. The commonplace comfort of today would have been a royal luxury a hundred years ago. Altogether as a world brotherhood, as a race, as a community, we are very rich: rich in the goods of the visible world and rich in mind and spirit. There are treasures of all kinds lying before us, to be ours as soon as we claim them either as individuals or as nations. If we are poor it is because we have not been alert and courageous to claim our heritage.

So on this New Year's Day those who have a sense of their relationship to God meditate on the past and give thanks. Having done this, they gather up the year's spiritual gains, shut the door on the past, and turn their gaze forward.

For it is a perilous thing to spend much time looking back.

"Remember Lot's wife," said Christ to His disciples on one occasion. Why? He was warning them of the futility of looking back with longing for the past. You have read the story of Lot's wife; with her family she had been brought out of doomed Sodom and her feet set in the way of safety. She was probably glad to be saved from the threatened destruction. But yet she loved Sodom; she had not wanted to leave. Back there was her home with all its beauty and luxury. Back there were her friends and whatever was the ancient equiv-

alent of the modern bridge club or guild. It was hard to be told to leave all this and go away into an unpeopled wilderness. And the angel had even said, "Look not behind thee." That was unreasonable. She just had to look back. Perhaps the angel had been an alarmist when he said the city would be destroyed. He might have been mistaken, and perhaps they could go back when they saw that nothing had happened. She stopped and looked back. The Old Testament story tells us that she became a pillar of salt. That is not so astonishing. We have seen people who kept their eyes persistently turned backward until they crystallized into something hardly less unfeeling than a pillar of salt.

Sometimes we think of these stories out of a legendary past as rather ridiculous. We wonder why they are included in the Scriptures, and unless we see the symbolism in them they do indeed seem like childish tales. This story ought to teach us that it is dangerous to look back longingly over the past. If we look back with longing for old errors, vanities, and futilities, we shall suffer the fate of Lot's wife, becoming incased in error and useless for the needs of life in the world of today. Let us not be numbered with the people whose eyes are fixed on the past. To their minds everything desirable belonged in that past and there is no good thing left over for these later days. They cry out for the good old days when there was peace, security, and an ordered way of life. It is by no means only the aged in years that are raising this clamor for the good old days. Those at the very crest of life, who should be making the good new days, are joining in it.

We may as well get it clear in our mind that the good old days will never come back. We are on a march. We are climbing the stairs to the temple that is

God's kingdom in this world. The good old days gave their contribution to our common humanity and they are gone like yesterday's sunrise. The doors of the house of life open only one way; that is, into the new and unexplored places. We can never come back and open doors that will take us over the old ways again. If that seems grievous to you, you may hold the consoling thought that the good old days were not so good as fond memory pictures them.

Every student of history knows that there never was a time when governments were not at a crisis in their affairs. Always there were prophets of despair crying out that all virtue was gone with the good old days and that the world was about to drop into the abyss of destruction. But the nations have weathered the crises, and while the world may have tottered a bit it has always come back from the verge of destruction. Then those who kept their minds firm on eternal Truth took a look at the situation and found that the race had taken another upward step. One by one the old injustices disappeared, and they continue to disappear.

But those who look back only delay our forward march.

So as we pause for meditation on this New Year's Day let us beware of the peril of looking back, and let us so fortify ourselves in the divine wisdom and strength that we may look forward with unfaltering faith, sure that our lofty ideals are coming into reality. Reality cannot belong to the past, for the past has already a dream-like quality. As we look back some of us see a great black crag that seems to dominate land and sea. Against this rock the ship of our hopes and plans was dashed to pieces. There too is the deep, dark valley of loss, and there the barren mountain pass of defeat. "Give

thanks?" we cry. "How can I give thanks? My year has been one of loss and defeat."

Now is the time to heed Christ's admonition and remember Lot's wife. Let us pray for clearer sight before we look again; pray to see the truth about this year, to behold all its events falling into their proper proportions. Recall Paul's suggestion and think upon the things that are true, just, lovely, and of good report. With this in mind, if we look again, we shall no longer see the dark crag and valley dominating the scene. There is a small sunlight height. It marks the place where a victory was won. It was such a small, secret victory that we have almost forgotten about it. But there it is, shining like a jewel. There are other bright little spots showing all along the way. There we were blessedly able to give a child a helping hand. At this place we cast away an old hampering resentment. Here we walked free from a fear. Then there were all those quiet little hours of joy with family, with friends, with the children. Why, now that we look with clear eyes we see that the year had many gains.

So give thanks and turn the face forward. For over all these puzzling things of life "Jehovah reigneth!" Long ago David, pondering on life, came to this truth. God was really reigning, ordering the affairs of men. Things might seem to be awry, but it was only for a little while. Back of the seeming confusion and defeat moved the majestic finger of the Eternal. And so David, living through almost continuous hardships, discerned the truth that can make every dawn a New Year's Day:

> "Jehovah reigneth; let the earth rejoice;
> Let the multitude of isles be glad."
> "Bless Jehovah, O my soul . . .
> And forget not all his benefits:

Who forgiveth all thine iniquities;
Who healeth all thy diseases . . .
The lovingkindness of Jehovah is from
everlasting to everlasting."
"What shall I render unto Jehovah
For all his benefits toward me?"
"I will sing of lovingkindness and judgment;
Unto thee, O Jehovah I will sing praises."

"Behold, I have set before thee a door opened which none can shut."

And we too like David will remember, no matter what happens, that "Jehovah reigneth." The good days are ahead, not lost in the past.

"O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,"

sang the Quaker poet. He saw truly as poets do. The Golden Age is not past but is yet to dawn. It might dawn very soon if enough of us would turn away from the past and go forward, unafraid, with God.

New Year's Day is a day for looking forward.

WHY?

By Anne Partlan

Why all this fret and worry?
Why all this heavy care?
There is no lack where God is—
And God is everywhere!

Truth That Heals

BY MARGARET STRAHLE

LIFE, SUBSTANCE, INTELLIGENCE—here are three seemingly magical words that every student of Truth and every metaphysician recognizes as descriptive of potent factors in the demonstration of healing. Theoretically all of us know that life, substance, and intelligence are three great primal qualities inherent in all creation. We recognize these qualities as having their origin as well as their sustenance in God, the one Mind, which is the source of all good. Statements such as "I am perfect, harmonious life, substance, and intelligence" and "There is no absence of life, substance, and intelligence anywhere" are frequently used by those seeking a greater realization of health or a larger consciousness of healing.

But when we say these words, just what do they mean to us? Are they but metaphysical statements? Do they seem abstract in meaning? Or do they convey a vital, practical Truth that we are applying in our daily life?

Surely the awareness of perfect life, substance, and intelligence should bring a deep sense of assurance and a peace of mind and body to any one. To have perfect life even as God "has" perfect life means that we are at all times well and strong, that every atom and cell of our body is charged with tireless life and vitality.

To have perfect substance as God "has" perfect substance means that we are ever sustained in strength and wholeness. Substance or that which sustains us is eternally strong, steadfast, and enduring, greater than any de-

mand that can ever be made upon it. We know too that regardless of any appearance of imperfection or inharmony in the body, God's substance is able to renew and make whole.

To have intelligence as God "has" intelligence means that there can be no cause for anxiety, indecision, or uncertainty in our life. All of the understanding, knowledge, and guidance that we may ever need are available to us. It means also that we have power to control and direct our body. To each part and function we may speak the command of peace, order, and perfect activity.

As children of God, manifestations of Divine Mind, we inherit all the attributes of God, for we are made in His image and likeness. It is also true that our consciousness of life, substance, and intelligence may be so ordered and balanced that these qualities will respond to our individual needs.

In order that man may more thoroughly comprehend and express God's plan of order and perfection, he has been endowed with intellect, the gift that distinguishes him from the other creations. Because man has been intrusted with the crowning gift of thought it is his mission to bring forth a high manifestation of the divine plan: not merely to appropriate life, substance, and intelligence but to glorify God through their expression. "Ye therefore shall be perfect, as your heavenly Father is perfect." That is man's appointed trust.

It is perhaps natural that to human sense the claim of a heritage like perfect life, substance, and intelligence should seem idealistic. As we look upon the manifest world and behold evidences of inharmony, sickness, and unhappiness, we may conclude that no one has perfect life, substance, and intelligence. Yet we must not

accept the appearance of inharmony as proof that there is a lack of good. On the other hand we have the example of many who have demonstrated fine results through their receptivity to the good that God ever seeks to express through man.

Where man has fallen short of the divine ideal the gift of thought has often been misused or misdirected. Frequently instead of using his intellect to help him in the expression of his innate perfection man has through its misuse created adverse conditions. Have not people literally manufactured many of their own ills by harboring thoughts of fear, worry, anxiety, and greed? Such thoughts inhibit the inflow of the life, substance, and intelligence that would renew and restore the body.

God's healing presence is always with us, ever ready to accomplish its perfect work of rebuilding, harmonizing, and restoring the body according to the divine pattern of wholeness and perfection. Yet as long as we entertain thoughts of doubt rather than of faith, hate and resentment rather than love, self-pity and hurt feelings rather than forgiveness, we limit our receptivity to healing.

As we quiet every hurried, strained, and anxious thought in a spirit of patience and willing submission to God's will, our consciousness of healing increases. As we heal wounds and hurts that torment and disturb the mind, we open the way for peace and harmony to be established in the body.

Instead of focusing our thought and attention upon appearances of negation we should devote it to realizing our oneness with God, the true source of our good. When we become thoroughly aware that there is no separation between ourselves and God, who is perfect life, substance, and intelligence, we cannot fail to realize

the good we seek. As we yield mind and heart wholly to God, as we quiet our restless seeking and permit His perfect will to express itself through us, we appropriate and manifest His life, substance, and intelligence in an ideal way.

As the poet Longfellow has written:

> Let us, then, labor for an inward stillness,
> An inward stillness and an inward healing;
> That perfect silence where the lips and heart
> Are still, and we no longer entertain
> Our own imperfect thoughts and vain opinions,
> But God alone speaks in us, and we wait
> In singleness of heart, that we may know
> His will, and in the silence of our spirits,
> That we may do His will, and do that only!

Jesus, the Master Healer, perfectly understood this principle of submitting the human will to God and of unifying Himself with infinite good. His words prove this, for He made such statements as this: "Not as I will, but as thou wilt" and "I and the Father are one."

The acts of Jesus as well as His words prove His faith. We have come to look upon the works of Jesus as miracles, but in reality they are not miracles at all in the sense of being mysterious or supernatural. They are the outworking of natural laws, the practical application of principles that you and I may use too.

Before Jesus healed the daughter of Jairus her family were so certain that the girl had died that they even hired professional mourners. How like some of our own actions this is! Do we not hire professional mourners too: entertaining thoughts of fear and sorrow that are not really our own at all! Borrowed thoughts, the fears we have of things that never happen, the bridges we cross before we ever come to them! Jesus knew that such

thoughts were the mourners who would kill the spirit of joy and loveliness that the young daughter of Jairus symbolizes. How quickly He bade these unwanted guests depart!

When Jesus healed the man with the withered arm, He saw not a useless and withered limb, but an arm that needed to be stirred from idleness to activity. He knew that God's life must be given the opportunity to express itself. So to this one, Jesus gave a ringing command to action: "Stretch forth thy hand."

When He healed the sick of the palsy, Jesus said: "Son, be of good cheer; thy sins are forgiven." Herein the Master indicated His awareness of the need of mental cleansing. He knew that when thoughts of old ills and hurts were released from the mind, God's life would be free to do its healing work. After He had forgiven the man's sins Jesus once again gave the command to action, "Arise, and take up thy bed, and go unto thy house."

In healing the blind Jesus saw them not without sight but as having vision darkened by materiality. He knew that we see through our eyes, not with them; that the eyes are receivers and transmitters of light, which is of God. Jesus knew that if every negative, obscure, and doubting thought were dissolved by a bright, shining, positive thought, clear, unclouded vision would manifest itself.

Perhaps the greatest test of faith lies not in teaching or helping others to realize healing but in the individual's application of faith in his own life. It is easy to magnify our own problems and minimize those of others; to see another's need impersonally and our own subjectively. In His own life Jesus proved unwavering faith in God, a willing submission to the divine will,

and a perfect consciousness of oneness with God's life, substance, and intelligence. Concerning His body He said: "Destroy this temple, and in three days I will raise it up." Because of His implicit faith in God, He was willing to yield Himself to the Father's will of love even though it meant undergoing the experience of crucifixion. Because He had a strong, vital realization that He could in no way be separated from God's life, substance, and intelligence, He demonstrated the overcoming of death.

Wonderful as was the healing ministry of Jesus Christ, the three years of His ministry were but the beginning of His work. He came as the Way-Shower and He promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." By this He meant that healing work was not to be done by Him alone or by the disciples, that it was not alone for those among whom He ministered but for the ages. You and I who live two thousand years after the time of the historical Christ have the same power to heal and to bless. As we abide in faith, in peace, and assurance, as did Jesus, we too can dispel human ills.

Among the greater things that Jesus promised, I believe, is that by living in accord with Truth healing as a corrective measure is made unnecessary. Surely it would be a great thing to sustain health of mind and body so that remedies would not be needed.

The modern world is becoming increasingly conscious of this. Physicians as well as metaphysicians are calling attention to prevention rather than cure. The medical profession now especially advocates and stresses hygiene and sanitation as preventives of disease. A glance through almost any of our current magazines is all that is needed to show that a large amount of space

is devoted to the subject of prevention of sickness. Again witness the amount of money expended by our schools, colleges, and recreational centers for athletics. After all one of the chief aims and purposes of athletics is the development and improvement of the body. All these things in the outer are good and constructive. In each of them we behold a work of service and ministry to mankind. However we know that the foundation and basis of enduring health is spiritual; that God is the true source of all life, health, and well-being.

Concerning His mission on earth Jesus said, "To this end am I come into the world, that I should bear witness unto the truth." In these words the Master proclaimed that the purpose of His life was to exemplify Truth: to bear witness to all that is positive, true, and constructive, not that which is negative and by nature false. Beyond every vestige of doubt He knew that life, peace, and health are realities that man may claim and accept as his own. So steadfastly did He realize and live the Truth that contacting His presence, hearing His word, touching the hem of His garment meant healing. He who gave us the instruction "Follow me" intended that we too should bear witness to the Truth; that we should so radiate life, peace, and health that others may be uplifted to the realization of Truth. He voiced the same thought in these words: "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

As followers of Truth we should so grow in faith that we not only call forth life, substance, and intelligence to demonstrate our own good but we make our life a benediction and an inspiration to others. It is the duty of all who know Truth to become themselves healers. This is to be accomplished not necessarily by be-

coming ministers, teachers, or healers in the professional sense but by expressing life and health in our thoughts, words, and deeds.

Besides the consciousness of physical health and well-being there is another healing gift that we may carry to others. We have the power to bring peace and comfort to those who sorrow, joy and good tidings to all who are troubled in mind and spirit, and faith and courage to those who seem weak.

As we live and practice the Truth that we know, our conception of life, substance, and intelligence becomes more vital and meaningful to us. Our affirmations are no longer abstract statements of metaphysics. The consciousness of God's omnipresent life, substance, and intelligence then becomes to us the deep and sincere prayer of our heart, the living prayer that opens to us the peace, the life, the joy, and the love of Christ.

More than Bread

By Irene Stanley

We shall not live by bread alone
But by the blessed word of God,
By which the Master calmly trod
A path beset with many a stone.
No more sustaining food is known,
No stronger staff or gentler rod.
From humble workers in the sod
To any ruler on his throne,
Not one shall live by bread alone
But by the blessed word of God.

You Can Be Prosperous

OUR ROYAL ABUNDANCE

BY W. I. HOSCHOUER

PART FOUR

"THERE IS legitimate, royal abundance for every living soul," says Frances Larimer Warner. Although this quotation is a challenge to our understanding and our faith, it is a statement of absolute Truth that will be vouched for as such by those who have put it to the test of actual experience.

It is the great challenges of life, when met in the right spirit, the spirit of a conqueror, that get us out of ruts of false belief and faulty living and open the way into vistas of satisfaction before unknown. This is in fact the only way to grow. No one achieves enlargement of soul, strength and clarity of mind, or vigor of body without believing much and daring to put his ideas and convictions to the test of productive activity.

If we really believe that there is royal abundance for every one, abundance accessible to the humblest, we shall be very eager to prove the theory by demonstrating it as a fact in our own professional or business effort. Just believing and wishing without acting in the direction of accomplishment does not produce the result. Men and women of great distinction in any line have great faith and virile, energetic ideas, and they put both to work quickly while the first inspiration or flush of enthusiasm is upon them. They go forward under a full head of mental steam and personal effort until their aim is accomplished. There is no waiting for

a better opportunity or dallying along the way.

You can do all that is necessary to prove that there is opulent supply for you if you will believe that it is the Father's will and plan for all and that His Spirit of truth does actually guide you in your every effort to prove the plan in your own experience. The universal good is no respecter of persons, and it flows in equal volume unto the rich and unto the poor. Both have the same resources, but one receives largely and the other sparingly. The one is receptive to abundance, the other only to dribbles of supply.

God is with you and in you, and all the laws and principles of the universe work together (even conspire) for your very highest good. Even the rock gave forth water for the thirsty Israelites when struck with the wand of faith wielded by the hand of invincible determination. Likewise no hard condition or desperate situation can block your way if you realize who and what you are spiritually as well as the power that God has placed at your disposal. Even your affirmation spoken in Truth consciousness and enforced by constructive action will break up false sense appearances and reveal the provision God has made for you.

Timidity in facing a difficult situation is always to be avoided. Boldness in the Truth often wins victories in face of the greatest odds, whereas shrinking and fear always invite disaster. Through faith in God's immediate help and in your own power to win learn to discount trouble by knowing that it is never as formidable as it seems and that there is always a right way out of every crisis you may encounter. By taking a positive stand in Truth you are in an intrenched position and can hold your own against the influence of false sense.

Never give up to a sense of defeat. If you have to

change your base of operations or line of advance, do so calmly and make a new start. Should you need to change your employment, do so fearlessly, but always make the most of the job you have and get another lined up before you let go if you possibly can. There is a subtle principle at work here that should be fully understood. If one lets go of a channel through which supply has been coming before he has made contact with another, or has a good prospect of a better one, sometimes a long period of idleness ensues, with its certain accompaniment of fear and doubt owing to dwindling visible resources. It is well to avoid unnecessary hazards in finances, at least until one's faith is strong enough to meet any test successfully.

Prosperity certain, swift, and complete is possible to man, and every one is entitled to full enjoyment of it. This may seem untrue in face of the fact that so many are out of employment and are subsisting on a public dole. Nevertheless there is not only logic but the fullness of radiant Truth in the statement. What does not exist in God's kingdom of the real has no valid reason for appearing in human affairs. Lack of those comforts of life which are required to enable man to stand forth out of God in a way to glorify his Creator is purely of man's own making; and God would quickly remove every trace of this lack if man would only cease to see it as real.

Unemployment is not due to dearth of money or other forms of wealth but to dormant circulation of what is already on hand. The public consciousness has been gripped by fear and a great cleansing of the race mind must come before there will be world-wide and permanent prosperity. The individual however does not need to wait on world changes for his good. He

can have it now by applying Truth principles to his own personal affairs.

In establishing one's right to participate in and enjoy the universal abundance of all good it is imperative that one escape from the tyranny of possession. Man is greatly limited by his persistent belief that to enjoy anything completely he must own it himself or at least have some special proprietary right in it. This is a false attitude of course and productive of much mischief. It is easier to enjoy what one does not own for one has no responsibility for its upkeep and no fear of losing it. Escape as quickly as you can from this limiting "my" and "mine" and learn to enjoy what the other fellow has as much as you do your own possessions.

The prodigal son who wasted his substance in riotous living was but little worse off than the brother who remained at home in the midst of the father's abundance, but who didn't enjoy it because he did not own it himself. "Son, thou art ever with me, and all that is mine is thine" was the father's loving way of rebuking the serious error into which he had fallen.

No one can be a prodigal either as a spendthrift or a miser and fully enjoy God's beneficence so accessible to all. Conservation of all the life forces as well as of property interests is a marked characteristic of all successful persons. Nature is a generous provider, but she soon learns to distrust the one who wastes her vital resources. Waste and supply oppose each other.

All things considered, the richest and most permanent blessings of life are for those only who realize that real prosperity consists not in an abundance of things, personal distinctions, and public emoluments so much as in the ornaments of a meek and quiet spirit, a strong

and vigorous body, and a clean and efficient mind. These are the basic or "casual" riches out of which proceed all that is worth having in the outer life. And these riches do not fade away. They are not subject to stock-market fluctuations, neither can they be cornered and controlled for selfish ends by speculators in the marts of trade. Being of the essence of the inner life of Spirit, they abide in the realm of eternal values.

Have you ever thought about how rich you really are? Let us take an inventory now and see what it will disclose. We will forget for the moment all of what you call your personal things and list only those riches which you may enjoy in common with all humanity.

Take the air, for example. It is present everywhere and free to you at all times. How much of it do you use? Just enough to keep you alive? Well, breathe in the life-giving oxygen; it will purify your blood, quicken your mind, and increase your earning capacity. Then the sunshine, what about it? Do you love it or shun it? Do you try to live in the shade or carry an umbrella and then pay a high price for violet-ray treatments? Use the sunshine and save your money for some of the artificial things you feel you must have. A little thought here will uncover much of your royal abundance of all good.

Then there is a beautiful and fruitful earth spread out all about you. What about that? Do you appreciate the inheritance God has given you in mother earth? Well, your very body itself came from the living elements of her rich life. The water that quenches one's thirst is but the material counterpart of the "water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Is there any limit to that? Air, water, sunshine are a trinity of health and working power without a peer. They have a cash value as well.

Who gets the fine job and big salary, the man of sturdy health or the weakling? Use this divine inheritance, it is free, and all the benefit you get from it is clear gain.

But there is still more of the royal abundance to which you are heir. What about the mental life? What have you here that is without money and without price? Think of the public libraries free to every one, the art galleries, the museums, the night schools largely free, and the fine intelligent people you meet in these places of study and research. Here are cultural values of the highest order and almost entirely free from financial cost. Are you cashing in on these resources or letting them go by default? These are just a few more items of value chosen from that royal abundance which is the inheritance of every one.

Finally consider those precious values which are essentially and inherently spiritual, those riches of the inner life, those treasures in heaven which are not corrupted by moth or affected by rust. Here is the saving grace of Christ, the everlasting life, the cleansing power of forgiving love, the holy presence of the very Spirit of the living God, with all of which the individual spirit is one in eternal fellowship. Man's intellect cannot grasp the significance of these imperishable riches, only the heart can know and utilize these treasures of the temple of the soul. But of their practical utility there can be no doubt. They distill a fragrance of Truth that makes one beloved and sought after in the professions and in all business ventures where high character, noble purpose, and loving service are the criterion of success. And they are free, quite free! Any one with an open mind and a clean heart can possess and enjoy them.

(TO BE CONTINUED)

The Presence of God

BY REV. JAMES M. GILLIS, C. S. P.

EDITOR'S NOTE—A copy of this radio address was handed to the editor of UNITY by a woman who is a Catholic and a reader of Unity literature. She recommended it as one of the clearest descriptions of God she had ever seen, and after reading it we agreed with her.

Some persons think that because we publish articles written by Jews, Catholics, or members of other sects we are in some subtle way under the influence of those organizations. It seems difficult for all minds to grasp the idea that Truth may be found anywhere, in the churches and out of them.

The church universal, which Jesus announced as His church, is purely spiritual, and its members belong to many organizations in the world. He said He would found His church on the *ecclesia,* the "called-out ones" or separated ones. This undoubtedly means that those who separate themselves from the mass thought, in which sectarian ideas prevail, and accept the real universal truth about God and His spiritual creation, will constitute a brotherhood of which Jesus is the head.

This brotherhood of Jesus Christ is not a church or an organization in the usually accepted meaning of the word, but the recognition by certain minds that Jesus interpreted correctly the spiritual character of God and man and gave us the basis of an enduring civilization, that is the brotherhood of love.

These illumined minds may belong to remote races living in distant lands and they may never meet in the flesh, yet they belong to the church universal.

Rev. James M. Gillis, editor of the Catholic World, author of this address, betrays the fact that he has an understanding of God that makes him a member of the church universal, and we hail him as one who through his words is establishing that church in the earth.

This address appears in UNITY with permission of the National Council of Catholic Men.

THE PRESENCE of God is a fascinating topic but not easy to treat in a free and familiar style. I cannot promise to make this discourse entertaining, but I shall do my best to get along without philosophical and theological words. But I confess at the outset that there is a certain class of persons to whom I am not equipped to speak. They are the dilettanti who affect an interest in the spiritual life because there is in them a strain of

the sentimental which they mistake for piety. They are not really devotees in the original true sense of the word. They are rather sippers and tasters. To them religion is a pastime, a recreation, a temporary enthusiasm, an antidote to ennui.

To such as these I do not address myself today or at any other time. If by chance some of these triflers have tuned in on this talk, I give them fair warning that it will not be to their taste.

For we come today to a subject that is not honey-sweet and cannot be sipped on the wing. We face the difficult but important question: How shall we realize the presence of God?

First let us avoid the mistake of expecting too much. Our God is a hidden God. Unlike the idols of the heathen He cannot be seen, touched, handled—I had almost said handled as children and certain adults of delayed mentality fondle a doll, perhaps we may say a holy doll. Our God is invisible, intangible. Not that He hides Himself capriciously, provokingly, though sometimes when we are baffled in our attempt to see Him or imagine Him, we are tempted to cry out, "O God, my God, stand forth; and let Thy humble worshipers look upon Thee; draw the veil that conceals Thy countenance from these mortal eyes." But no! there comes no apparition. There cannot be an apparition of God as He is. A symbol? A sign? Yes, perhaps, on occasion. The burning bush, the pillar of cloud by day and fire by night. But the bush burning though not consumed, the cloud, the fire, is not God, any more than a spoken word is the man who speaks it. "No man hath seen God at any time," says the Scripture. God is Spirit and these eyes of ours cannot see Spirit. They cannot even see the more tenuous forms of matter. The air in which we live and

move and have our being we never see, still less can our eyes discern and separate from one another the component parts of the atmosphere, oxygen, hydrogen, nitrogen. We are resigned to the fact that the atmosphere is by its very nature invisible. We must likewise be resigned to the fact that God by His very nature is invisible. We live by faith and not by sight. We see now through a glass darkly. When this mortal hath put on immortality, then shall we see God face to face.

Sometimes indeed, in a moment of spiritual exaltation when there is deep silence in the heart, when as Saint Augustine has said "the tumult of the flesh is hushed; hushed the shadows of earth, sea, sky; hushed the heavens and the soul itself so that it passes beyond itself and thinks not of itself; when all dreams are hushed and all sensuous revelations, and every tongue and every symbol"; then it has happened that favored souls have heard God speak "not by any fleshly tongue nor by an angel's voice, nor in the thunder nor in any similitude but in His own voice without any intermediary at all; they reach out and with one flash of thought touch the Eternal Wisdom." Augustine and his mother enjoyed that mystical moment, but it was only for a moment. And he says, "Suppose this endured, and all far inferior modes of vision were taken away and this alone were to ravish the beholder, and absorb him and plunge him in mystic joy, might not eternal life be like this moment of comprehension? . . . Is not this the meaning of 'Enter thou into the joy of the Lord'?"

Such supernal experiences are not necessarily imagination, hallucination, hysteria. No one has the right to call them delusion because they have not happened in his own life, any more than he would be warranted in denying the fourth dimension because he can see and

understand only three. The tyro in the higher mathematics confesses that when Einstein, Millikan, and others speak of the fourth dimension they are beyond his depth. So the tyro in psychology should be willing to admit that when William James and Hugo Munsterberg speak of "the hidden powers of men" they have something real in mind. Not that I mean to say that by the discovery of certain undetected psychical forces, and the deliberate cultivation of them, man can learn to pierce the barrier between this world and the other and see God. No, that way lies madness; they who promise supernatural visions as a reward of ascetical exercises or the repetition of some abracadabra are charlatans. At their door may justly be laid the responsibility for much religious insanity.

On the other hand I must not be understood to say that Catholics who practice assiduously what we call "the spiritual life" are forbidden to long for, to desire, to encourage something akin to the mystical vision of God. Saintly persons with a view of cleansing the heart of all earthly dross undergo a rigorous penitential discipline; they shut their eyes and ears to all sights and sounds that stain the soul or distract the mind from the contemplation of the divine; they learn after prolonged practice to pray not with words or even with thoughts but by fixing the gaze of the soul upon God; they achieve what is called in our theology "natural" contemplation (as distinguished from the purely supernatural or miraculous which is a free gift of God). They cultivate solitude; in deep silence—a silence like that of which Saint Augustine speaks, silence not merely of the lips but silence of the emotions and of the mind—they place themselves in a receptive attitude and we have reason to believe that upon occasion their souls have been en-

thralled and the beating of their hearts all but stopped by an intense realization of the Presence of God. It lasts perhaps but a moment. They are quickly back to earth again and they say, with a modification of the words of Jacob, "Indeed the Lord is in this place—and I *knew* it not."

Sometimes even those of us who are habitually engulfed in an atmosphere of worldly activities, if we can but steal away and be alone in some solitude, deep in a dense wood, on a lonely mountain peak; or perhaps hidden away unsuspected in the very point of the prow of a liner in mid-ocean, gazing in the dead of the night all round about upon the deep, or up into the heavens, fixedly and with rapt attention as if we would pierce the fathomless depths of the sea or penetrate to the heart of the stars and steal their secret; sometimes I say we may feel, or imagine that we feel, the nearness of God. We reach out our hands as if to touch Him with our fingers' tips; we try to silence even the soft murmur of the blood in our veins in the expectation of hearing some gentlest whisper of the Divine Voice. After such an experience we may have such faith in its reality that not all the skeptics and cynics in the world can shake our confidence. How should they know? How should any man know? "Who knoweth the mind of a man save the spirit of the man that is in him?" *"Secretum meum mihi,"* "my secret is mine own." And who but a rash and sacrilegious intruder can claim to probe into the depths of my consciousness and expose what he is pleased to call my "delusion"? The man who pretends to read the hearts of other men probably has never looked deeply into his own. If he had, he would know that in the heart of every man lies impenetrable mystery. The human heart is only less incomprehensible than the

nature of God, and what happens in the depth of the heart of one man is not to be rashly, still less, scornfully judged by another man. And if for one fleeting moment God has deigned to lift a corner of the veil that hides His Being from my mortal eyes, how insufferable must be the impertinence of some stranger to my soul if he claims to know that God has not come to me and that my being startled and enthralled by a realization of His presence was only a superstition!

If after what seems to have been a heavenly visitation a man's life is so deeply changed, his character so divinely transformed, his spirit so subdued and chastened, his heart so humbled that those who know him best, shall we say in particular his father confessor or spiritual director, are compelled to say, "This is the change of the right hand of the Most High," and if this spiritual betterment persists, I think we have a right to believe that the mystical experience was authentic.

However all that is casual. What we seek is a more nearly permanent realization of the presence of God. To this end we may do well to consider what saints and philosophers have said of the nature of God's presence. God, they explain, is both transcendent and immanent. Formidable words! But we have in one of our most familiar hymns a beautiful and understandable translation of those big words into little ones:

> "Out beyond the shining of the farthest star,
> Thou art ever dwelling infinitely far."

There is the transcendence of God. And now the immanence: "Yet the hearts of children hold what worlds cannot." By His nature God is as far above our mind as the stars in the sky and the infinite spaces beyond the stars are high above our head. And yet God is as near to us as the heart that beats within our breast, the blood in

our veins, the breath in our lungs. "Closer art Thou than breathing, nearer than hands or feet." Or to quote the classic utterance of Saint Paul to the Athenians, God is "not far from every one of us, for in Him we live and move and have our being."

Some thirty years ago when "Modernism" (inaccurately so-called) burst upon the theological world, a celebrated clergyman (Lyman Abbott) narrated with gusto his discovery that God is immanent. I wondered at the time if he had never read Saint Paul. "Immanent" is only a philosophical word for "abiding within." Had the clergyman spent the greater part of his life ignorant of the primary truth of the indwelling of the Holy Spirit?

Poets and religious writers have tried to express by means of simile and metaphor what philosophers and theologians find it so difficult to convey in abstract terms. In fact Saint Paul quotes to the Athenians one of their own poets. Perhaps poetic or imaginative language will help us too. Well then: we are in God as the fish is in the sea and the bird in the air. God is our element, indispensable to our life. In Him we live; out of Him we die. We say God is Life-giver. That is true but only partly true. *La vraie vérité,* as the French say, the true truth is that God is not Life-giver but that God is life. Out of that life we cannot live. The fish cannot live in the air, the bird cannot fly in a vacuum. Man cannot live out of life. Life is God.

Again: we are in God as light is in the atmosphere. At high noon all the world is flooded with the light of the sun. We cannot tell which is air and which is light. The light is in the air and the air is in the light. With equal intimacy we are in God and God is in us. But as the axiom says, "Every comparison is lame." You may take away the light of the atmosphere and the atmos-

phere remains: but if you take away the Light of Life, life passes away with it. To speak more correctly still, God is light and God is life. When God goes (if God could go) light and life would go with Him. Men deny God, but they couldn't even deny God if there were no God. The denial of God affirms God. I could neither affirm nor deny, I could neither think nor speak, and you who listen could neither hear nor judge, out of God. Out of God, do I say? There is no such place as "Out-of-God." Even if a man could lock himself in some projectile and shoot himself through the air and into empty space he would still be in God. When we say that God is "everywhere" we mean that He is even in empty space. "Whither shall I go from thy spirit?" cries the Psalmist, "or whither shall I flee from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall thy hand lead me: and thy right hand shall hold me. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. But darkness shall not be dark to thee and night shall be light as the day: the darkness thereof, and the light thereof are *alike* to thee."

At the time when that bit of superb poetry was written—three thousand years ago—men had little knowledge of the actual nature of physical reality. Their analogies were taken from the sun, the moon, the stars, day and night, light and darkness. But with modern science came the theory of a substance called the ether, supposed to penetrate and permeate earth and sea and sky. In this medium radio waves, as some explain, pass with the speed of light even through mountains of granite. Correct or incorrect from the point of view of

most recent physical science, the ether may be taken as another symbol of God. Saint Bernard says, *"Deus non adest sed inest,"* "God is not present to the world, He is present *in* it," or as an ancient poet has put it: "Cleave the wood and thou shalt find me; raise the stone and there am I." God does not hover or brood like a cloud about a mountain. The whole Being of God pierces and penetrates the mountain. Yes, and every grain of sand or stone in the mountain. Yes, and every molecule and atom in the most microscopic particle of that sand and stone. God is about and above and within all things that are in the heavens or on the earth and in the water upon the earth. He is wrapped in the convolutions of the brain of man; He is woven and interwoven in every fiber and sinew of the human frame; He is in the body more intimately than its own very soul.

One more simile: that of the iron and the fire. A bar of iron is plunged into a furnace of fire. The iron presently takes on the nature of the fire; the fire penetrates the iron, is fused into the iron so deeply that the eye cannot detect which is fire and which is iron. Curiously, Saint Teresa says that in a certain exalted mystical state her soul seemed so swallowed up in God that she could not tell which was her soul and which was God. But in truth God is so fused with our soul, not merely in some mystical state but here, now, on this earth, in this room, in your room, that the two, the soul and God are, to any eye except that of God Himself, indistinguishable and inseparable.

Often we say, "God is at my fingers' ends, on the tip of my tongue, in my heart, in the blood stream, in the bone and in the marrow of the bone." But He is in reality closer than all these. Our whole being, body and soul, is swallowed up in the absolute Being which is

God. We are steeped in God, saturated with God. We are as close to God as the dye in the wool, as the color in the rose.

But let us give over the attempt to imagine or to describe the indwelling of God in the universe and in the human soul. And let us close with a practical application of a truth that we cannot entirely comprehend. Why not? Do we not make constant use of that mysterious force, or substance, or whatever it may be, that we call electricity, without knowing what it is? Well then, practicing the presence of God without being able to grasp it entirely, let us in prayer not lift up our eyes to the heavens as if God were there and not here. Let us not attempt to fling our voice to distant Arcturus or Betelgeuse or even to some presumable black empty space beyond the remotest star. Remember Saint Paul: "God is not far from every one of us." Remember Saint Augustine who says in his "Soliloquies," "I was wandering like a lost sheep, searching outside of myself for that which was within. I ran through all the streets and squares of this great city, the world, searching for Thee, O my God, and I found Thee not, because I sought Thee wrongly. Thou wert within me and I sought Thee without, Thou wert near me and I sought afar off."

A realization that God is near, so near that not even the nearness of the light to the air, of the blazing iron to the fire, or the soul to the body, can serve as an apt comparison—this realization will transform the spiritual life from dull dreary duty to ecstatic joy. To know and to feel that God is closer than breathing, nearer than hands and feet, is to possess even on this earth some faint foreshadowing of the bliss of heaven.

Hold fast that which is good.—PAUL

Silent Unity's Compensation

THE WORK OF Silent Unity, begun over fifty years ago by Charles and Myrtle Fillmore, is a work of loving service. Its one purpose is to reveal God's blessings in health, prosperity, harmony, satisfaction, and understanding. It is a ministry of prayer, instruction, and inspiration. In all the time since its inception, it has ministered to millions of people in every walk of life, to every race, to every need, basing its efforts on the promise of God's ever-present help to those who will believe. The work of Silent Unity has grown to such proportions that from two people who began it the number of workers necessary to take care of our ministry in this particular department of Unity School has now increased to more than a hundred.

One fact about Silent Unity is a source of constant amazement to our correspondents. This is the fact that our work is maintained entirely by freewill offerings. We have no income except that which comes to us from day to day in the form of voluntary gifts from those who have received help. We have no endowment from wealthy people, no resources upon which we can absolutely rely, except God. The Unity publications, carrying no advertising, are sold at a price that covers the expenses incident to their publication and no profits are expected from them.

Because our correspondents will be interested to know the facts, the following account is presented to show how the freewill offerings they give are used.

Every day we receive from 1,800 to 3,000 letters. Each letter must be handled individually and given personal attention. Files and records must be kept to insure that each correspondent receives the instruction best fitted to

his needs. Considerable equipment is needed for each one of our many workers: a typewriter, a desk, paper, envelopes, ink, and the like. The expense of printing pamphlets of instruction represents a large item each month. Utility bills must be paid. To prepare our workers for our service we must give them a considerable amount of training; and since they devote their entire time to the service of Silent Unity, we must meet their outer needs, which we do by paying each one a salary. As an indication of the importance that even a postage stamp may have, our bill for postage last year was over fifteen thousand dollars.

All these expenses are met in one way alone: through the freewill offerings, small and large, that are made to us. We make no charge for our ministry because it is our desire to depend not on commercial methods but on spiritual methods for our source of supply. We know that we are doing a spiritual work needed by many, and we know that somehow the divine law of God will supply each need so that our work may grow and expand.

In very truth, our only assured income is from God. We feel that each gift is an evidence of God's working in and through our correspondents as co-workers with us in the work of Jesus Christ. We know too that we receive only as we give freely of the spiritual ability intrusted to us. "Freely ye have received; freely give" is our guide. We naturally use modern equipment and modern methods in our work, but the service we render cannot be compared with that of any commercial organization. We perform a spiritual service vital to individuals in need. We give our love, our faith, our patience, our understanding and conviction of the almightiness of God. In order to do our best work we must all spend time daily in spiritual devotion so as to learn just how

to help and inspire and instruct those calling upon us. Each day we consecrate a definite portion of our time to prayer for those who write to us. Our prayer periods are so arranged that there always is some one in prayer.

The spiritual method by which our needs are met is the law of giving and receiving. We are rich in an understanding of Truth, and we give freely of this understanding so that others may be blessed in countless ways. We gladly pass on the good tidings of great joy so that more may learn of the kingdom of good prepared for them and receive its blessings. As we give of ourselves in spiritual service so do we receive according to our material needs.

There is a grace of giving and a grace of receiving. It is natural that those who receive our ministry should desire to give in return, as a token of their appreciation.

Some of our correspondents, knowing the size of our work, hesitate about sending a gift that to them may seem small. Yet to us every gift is large because of the love that accompanies it, and it has power to be of benefit to our work. Our appreciation is extended even the smallest of gifts, for the accumulation of many small gifts adds up sufficiently to meet expenses of thousands of dollars.

While we have a few wealthy correspondents and these give generously as they are led, gifts of moderate size, given generously and with sincere desire to help, represent the majority of offerings.

Whether a letter to us contains an offering or not does not lessen the service we render, for we give not in order to receive but in order to bring more of God's kingdom to earth. Our working from this standpoint has blessed us and will continue to bless us in the future.

It should be inspiring to those who receive our min-

istry to know that when they pray with us, they pray too with a vast body of people all over the earth who have likewise asked for our ministry. Our correspondence comes from the cold zones as well as the tropics, from every continent. In the same mail comes a letter from our headquarters city and a letter from a place so remote that eleven months elapse before the correspondent receives our reply. This world-wide group of correspondents is thus united to the end that more of God's blessings may be made manifest in the earth.

The ministry of Jesus Christ is a most glorious work. To be light bearers to those in spiritual and mental darkness is inspiring indeed. Yet though we devote our time and effort to this work, we are not alone in carrying light and help. Those who make it possible for us through their gifts to carry on this work are serving with us to the same end. We do sincerely thank each and every one who has given and every one who sincerely desires to help our spiritual ministry.

HEALING THOUGHT

I am reborn in the Spirit of Christ, and my perfect body appears.

PROSPERITY THOUGHT

I am conscious of the rich substance of the Christ body, and my prosperity is assured.

(Use from December 20 to January 19)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929. by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 7, 1940

UNITY SUBJECT—*Perception through Faith.*

INTERNATIONAL SUBJECT—*The Christian's Confession of Faith.*—Matt. 16:13-24.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things

of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*Through faith I perceive that I share the divine nature.*

In the Scripture text on which this lesson is based the prophet Isaiah declares that knowledge of the higher self fits a man to pass righteous judgment and to "justify many." Many men of vision have urged, "Man, know thyself."

Another question, "What is man?" is raised in this lesson. Jesus Christ, calling Himself the "Son of man," put the question to His disciples: "Who do men say that the Son of man is?"

Christ is the "only begotten Son" of God, the ideal man in the mind of God. The "Son of man" is this ideal man or God's idea of man in expression. Jesus Christ, who understood His relation to Being, called Himself both Son of God and Son of man, recognizing Himself as the Son of the living God or Divine Spirit.

Every one at physical birth becomes a man, a member of the race. This generic classification holds true of him until the second birth, when a man becomes conscious of his Godlike nature and potentialities. He then becomes a "Son of man," by which is meant that he is

set apart from or is something more than mere physical expression. The second birth marks an evolution into spiritual possibilities. As a man sees these possibilities and makes an effort to realize them, he is no longer a mere man, but a "Son of man." When the possibilities are realized and completed he becomes a "Son of God."

The race man lacks a standard of judgment in accounting for excellencies that he does not understand. Not only does he lack judgment; his understanding of reality is faulty. He cannot explain Jesus Christ: "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." John the Baptist was one of Jesus' contemporaries and had not been long dead. How his spirit could have entered into Jesus, making of Him a different person, the natural man does not attempt to explain. Jesus could have been Elijah, Jeremiah, or one of the other prophets only by virtue of reincarnation. Elijah had already been reincarnated in the person of John the Baptist.

Divine power (the "arm of Jehovah") was revealed not to a reincarnated prophet but to Him who fulfilled prophecy by growing up before Jehovah as a "tender plant, and as a root out of a dry ground." The work of expressing the perfect-man idea is not easy. The way is straight, but the grade is neither level nor downward; it is uphill. A tender plant requires skilled care and cultivation if it is to live and flourish. The race thought is dry ground in which the root of Truth struggles to live and grow.

The work to which Jesus referred at the Last Supper as finished was not the work of healing the sick, feeding the hungry, and preaching Truth to the poor. These things still have to be done, and the end of them

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is not yet in sight. What Jesus finished was the work of perfecting the Son of man in the Son of God, of lifting the one consciousness up to the other and making it one with Supreme Being.

Faith actively exercised empowers man to divine or perceive through reason, sympathy, intuition. Peter divined that Jesus was the Christ, the Son of the living God. He who discerns this truth is blessed indeed, for he has taken a step toward a clearer vision of life and Truth. The spiritual man's perception has supplanted that of the natural man.

The "keys of the kingdom of heaven" confer stewardship on him to whom they are intrusted. All the other faculties hinge on faith. Some one has said that the power of independent thought makes a free being of us and that being a free being presupposes superiority to limitations. Whatever we accept as true in the outer realm of effects (whatever we bind on earth) we know is true in the inner realm of cause, the thought world (heaven). Faith is the steering apparatus of the mind; independent thought the power that makes steering worth while. Mere motion without a goal is aimless waste of time and energy.

If the goal is conscious union with eternal Being, reaching it may entail a testing of all one's powers. For Jesus the way led through trial, crucifixion, and death to resurrection. Personality was crossed out and perfection made manifest. The faith that clings to personality cannot reconcile such tests with all power or see the greater good that lies beyond the present giving up of the smaller self. The goal to be won is the "things of God." Expectation of personal triumph is the "things of men." Faith that does not take hold of the ultimate and hold it fast is a "stumbling-block" to the

real man who seeks to claim his heritage of divinity.

Faith that is attached to personality must be denied and faith in principle affirmed instead. He who cannot reach perfection without effort must make whatever effort is necessary. If his faith is weak, that is his cross, which he must take up and carry as he goes forward affirming divine strength. If he is bound by the "things of man" let him take up that load and advance declaring the one power and the one presence. To follow the Christ is the main thing. Carrying the cross is incidental.

QUESTIONS

1. Explain the terms "Son of man" and "Son of God."
2. How does the "Son of man" differ from "man"?
3. What was the work that Jesus finished?
4. What does possession of the "keys of the kingdom of heaven" confer?
5. In order to follow the Christ what do we deny?

Lesson 2, January 14, 1940

UNITY SUBJECT—*All in One.*

INTERNATIONAL SUBJECT—*The Problem of Forgiveness.*—Matt. 18:21-35.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him,

saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Forgive us our debts, as we also have forgiven our debtors.*—Matt. 6:12.

SILENT PRAYER—*As I clear my mind of hate and resentment I open the way to forgiveness and good will.*

Human nature or the consciousness of the natural man has not changed down the ages. It is much the same now as it was at the beginning of recorded history. Paul recognized this fact and directed his constructive thought toward it in the words "God hath shut up all unto disobedience, that he might have mercy upon all." All are in need of mercy, and for this reason all need to learn the lesson of forgiveness.

The laws and relations of the spiritual realm are

set forth in the parables of the kingdom of heaven. The balance of divine law is revealed in the story of the king "who would make a reckoning with his servants." A king, in metaphysical symbology, has to do with the will, in this case the divine will or will of God. Since the kingdom of heaven is within us, it follows that the divine will is to be expressed in us and by us if at all.

The divine will is unlimited in its power to forgive offenses. The natural man can forgive himself no matter how great or numerous his shortcomings may be. To find excuses for the shortcomings of others is not easy unless man makes forgiving a habit. To do this the mind is centered in God and withdrawn from self. Pettiness and resentment disappear from the heart that is in touch with divine love. God is love, and love is the principle of infinite Being. Every one is a servant of the Infinite, therefore every one must master the principle of loving all alike. Jesus forgave His enemies and prayed for them. To follow Him we begin by clearing our thoughts of hate, dislike, criticism, misjudgment, narrowness of outlook on other people, and any other negative habit to which we may be subject. After denying to these negations any hold over us we affirm a consciousness of universal love and good will.

The unforgiving creditor becomes in his turn the unforgiven debtor, because the ill will and bad feeling that he holds in his heart for the one who "owes" him and cannot pay turns inward and preys upon his mental and emotional life and sooner or later comes to fruition in his consciousness. The servant who was resaddled with a debt of twenty million dollars (ten thousand talents) because of his efforts to collect sixteen dollars (a hundred shillings) may seem to have been treated

unjustly, but the fact is that he imprisoned himself in his own state of mind and incurred the penalty of the law that he had invoked. "The commandment, which *was* unto life, this I found *to be* unto death." Inverted, the divine law works in reverse. God does not change His mind because we change ours. We misapply the law and must either change our course or suffer the consequences.

Forgiveness is a real factor in solving the problems of life. Our relations with others present one of our main problems; our relations with God and with the world in which we live present still others. Unless we are at peace with God in the sense of being conscious of the inner harmony of Being and thus of the approval of the Father, our life cannot be full and satisfying as it would be otherwise. A large tolerance, deep understanding, true sympathy, all have their place in fulfilling our obligations to others. The unforgiving spirit is petty, personal, and out of place in the community life as well as in the individual life.

The larger view of universal brotherhood is also to be considered. Peace on earth is the message and promise of the Christ Spirit, but only among men of good will. It cannot be brought about by legislation or conferences. Narrow nationalism and internationalism are alike devoid of meaning, and they are without hope of being corrected or developed unless men have the will to find the right thing and do it. War does not correct a nation's wrongs. The fact that one war leads to another and that the issues that are "settled" by bombs and shells rise again and demand more rational treatment proves that men must fulfill the divine requirement to work out their problems through mind power rather than through brute force. The last recourse

should be mental, not physical. Until it becomes so and until the law of love is accepted instead of hate, international discord and struggle will continue.

When love is international law men will vie with one another to be just, reasonable, and clear-sighted. They will be willing, if it seems best, to reapportion the habitable part of the earth according to population, laying aside ancient boundary lines fixed by conquest and setting up new ones to bear witness to mutual understanding and reciprocal trust. In all this forgiveness will have a part, for forgiveness is part of the law of love.

QUESTIONS

1. What does the king in the parable of the debtor and the creditor represent?
2. How is the act of forgiving made easy?
3. What are some of the issues of life that make the practice of forgiving others desirable?
4. Why can we realize forgiveness of our shortcomings only in the measure that we forgive others?
5. What will be the result to the world when love is universally recognized as law?

Lesson 3, January 21, 1940

UNITY SUBJECT—*Spiritual Service.*

INTERNATIONAL SUBJECT—*A New Standard of Greatness.*—Matt. 20:17-28.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping *him,* and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*While we were yet sinners, Christ died for us.*—Rom. 5:8.

SILENT PRAYER—*I delight to do the will of God and to serve in small things or in great as I am found able.*

The test of true greatness lies in what a man will undergo for the sake of principle, what he will endure rather than forgo his faith. Jesus Christ knew where His path led and tried repeatedly to arouse His disciples to an understanding of what lay ahead of Him, but the race thought of leadership and the power of temporal kingdoms blinded them to the things that He so clearly recognized. The Christ way to greatness

meant arrest, trial, repudiation, and crucifixion, and afterwards resurrection, but Jesus did not hesitate for that reason to go up to Jerusalem.

Before the risen Christ can stand forth triumphant personality must be done away with and the impersonal or universal must take its place. Personality suffers in this process, but the gain to man in untrammeled freedom of expression of his real self more than compensates for all that goes before. Men's acceptance of Jesus Christ as the Saviour of the world and the leader of all men attests the value to Him of the test that He withstood and shows that He was right in calling it and what led up to it "the things of God." Because He had strength of purpose and strength of will to undergo the things that He foresaw He effected a complete union with the Christ and became "the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." This is the greatness of the Christ before which all other standards of greatness seem puny conceptions of the natural man.

The unenlightened soul's conception of greatness is that of a temporal kingdom in which the balance of power is maintained by judgment and love. The "mother of the sons of Zebedee" represents the soul; the sons, James and John, the two faculties judgment and love. In some instances judgment and love are the faculties that give one a place in the kingdom of mind and heart. Sometimes faith is the faculty most highly developed. It was through faith that Brother André,

lay brother of the Congregation of the Holy Cross near Montreal, unable to read or write, worked his marvels of healing through many years. His faith was so sure and devoted that he could affirm for a woman crippled with rheumatism the simple statement, "She is well; let her walk," and she could leave the arms of those who had brought her and walk forth unaided. Faith gave Brother André power to touch the cheek of a woman over whom the winding sheet had already been drawn and to see her open her eyes and call for food. Judgment and love are not always first in the spiritual kingdom. Other faculties sometimes develop beyond them. "*It is for them* for whom it hath been prepared."

Service is a sure road into the kingdom of heaven, because through it the faculties are developed along spiritual lines. Instead of materiality as a basis, faith finds its basis in devotion to an ideal or to duty. Strength loses its aspect of physical force and becomes an attribute of character, a quality of mind and heart. Understanding outgrows personal limitations and partakes of divine wisdom.

Meekness and humility have an unequaled chance to develop through service. The more lowly the service and the humbler the duty the more outstanding is the opportunity for one to grow in meekness and humility. The meek inherit the earth not by obtaining title to so many acres of land but by keeping their thoughts receptive to spiritual though unseen realities, thus taking hold of the invisible substance of which "worlds have been framed by the word of God" and possessing these worlds of peace, joy, and satisfaction.

The first essential to service in the kingdom and consequent greatness is abnegation of self and readiness to follow the bidding of Spirit. Jesus set the perfect

example by giving up the personal self completely, even submitting to a felon's death. The price of the ransom was high, but it has freed every one who has profited by it, and it will free countless others from bondage to the fear that the personal self is all there is or that it cannot be overcome. Jesus overcame it and called His experience "the things of God." He saw God in all things. When we learn to do as He did, we too shall be able to see the great possibilities of life on the high level of Truth.

QUESTIONS

1. What is the test of true greatness?
2. Explain the Christ standard of greatness.
3. Are judgment and love necessarily the foremost qualities that enable man to enter into the consciousness of the spiritual realm?
4. How does service lead to greatness?
5. What is the first essential to service in the kingdom?

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Lesson 4, January 28, 1940

UNITY SUBJECT—*Power and Dominion Realized.*

INTERNATIONAL SUBJECT—*Jesus Dramatically Proclaims His Messiahship.*—Matt. 21:1-16.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,

2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them,* and bring *them* unto me.

3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5. Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,

And upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple; and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Behold, thy King cometh unto thee.* —Matt. 21:5.

SILENT PRAYER—*The light of Christ inspires me to do the divine will.*

The salvation of man from his sins begins, symbolically, with the account of the sending by Jesus of two disciples to find the ass with the colt and bring them to

Him in Bethphage ("house of unripe figs" or place in consciousness where grace is realized). It ends with the healing of the blind and the lame by Jesus in the Temple and with His justification of the praises of the multitude in the face of the accusations of the scribes and Pharisees.

It is significant therefore that Jesus sent for the ass and the colt. As a beast of burden the ass was patient, slow, sure-footed, stupid, and obstinate.

Obstinacy is a good thing in the sense that it denotes firm adherence to a purpose, usually in the face of opposition. The king comes to the daughter of Zion "riding upon an ass, and upon a colt." The will, which the king represents, comes into love's abode in the phase of the subjective consciousness where high, holy thoughts and ideals abide. Patiently, slowly, surely man progresses in his mastering of the animal nature with its untried forces (the ass and the colt). With this inner work his will should rightly be first occupied. He cannot save the world until he has learned to rule his own spirit, to control and direct his own body.

The Temple represents the body of man, and although he approaches it by way of the animal nature, he begins under the inspiration of the Christ to exercise his divine authority and dominion over it at once. The meekness of the Christ Spirit is transmitted to the body, which is thoroughly cleared of the forces that have misused it hitherto.

In the central stronghold of peace in his own heart (the Temple in Jerusalem) man finds himself able to cast out fear, worry, unworthy ambition, greed, and all the other negative usurpations of power that have robbed him of his heritage of spiritual strength. In its consciousness of identity with the Christ the "I" rids the

body temple of all these unworthinesses, restoring it to its original function of expressing the divine.

A house of prayer is a structure designed to bring man into an environment where he will become aware of God and be inspired and elevated to a capacity for service that he could not otherwise attain. The works of God cannot be conceived of or done in a house that is given over to selfish, materialistic practices. The body cannot show forth the strength, freedom, health, or vitality of which it is capable so long as it is dominated by narrow personal views or ambitions.

When all unfavorable conditions are cast out the real work of the Christ may be begun. Amid the hosannas of the multitude and the children Jesus healed the blind and the lame who came to Him in the Temple. We may call selfishness and greed spiritual and mental blindness. Fear blinds man to the power of faith, for fear is faith in evil. Personal ambition lames him for the larger use of his powers.

The religious thoughts and convictions (chief priests and scribes), if of the orthodox type, may lead man to reject the thought of healing the lame and restoring sight to the blind by spiritual means. The objection may be raised that religion is for the edification of the soul, not for the healing of the body. The chief priests and scribes objected to the praises of the children as unseemly, since they could not gainsay the healings that were apparent to all.

Jesus justified the hosannas of the children by quoting Scripture to the Scripture-bound priests and scribes, an act that stopped their caviling for the time being. They doubtless knew the context of the selection from Psalms 8 and realized its aptness. To love the beauty and the lyric quality of favorite chapters or passages of

Scripture is not enough. We are under obligation to use the truths of the Bible as they were intended to be used. Healings are found there, and examples of faith shine as beacons. Man is to study these examples and energize his faith to compass other healings, solve other problems. Faith is for everyday practical use, not for religious services only. "Concerning the work of my hands, command ye me." We can do all things through the Christ if we believe in commanding the Christ power and practice until we learn, as we learn to do other things.

QUESTIONS

1. What symbol did Jesus Christ use in proclaiming His Messiahship?
2. Over what kingdom must man first learn to rule?
3. What does the Temple represent, and what does man learn to cast out of it?
4. What is the true work of the Christ?
5. How do we learn to use our faith in practical ways?

Open Hands

By Margaret Wooten

I open my hands, dear Lord;
No clenched and tightened hold
Shall grasp securely what Thy bounty sends
So manifold.
But as a fountain pours upon the laughing stone
Its silver riches, which then break and spray
In myriad rainbows, then unhindered run
To bless another hunger farther on—
So may my gifts unstinted shower from above
On other heads Thy constant flow of love.

The Very Help

BY DELLA ADAMS LEITNER

It always comes! Through mist and gloom,
In sorrow, storm, or strife,
When mortal help does not avail,
When dangers threaten life;
When all the seeming powers of ill
With keen voracious greed
Seek to ensnare my soul, then comes
The very help I need.

When lack alarms and petty trials
Would bar from me my good,
When hate with subtle arguments
Denies true brotherhood,
When fear attempts to cower and say
That weakness is decreed,
Then to my aid with sureness comes
The very help I need.

So many times, so many ways
It has been proved to me
That love divine will never fail,
Bars no extremity.
O weary one, rejoice to know
That God your call will heed
And keep His promise, bringing you
The very help you need.

Silent UNITY

The burning and shining light of Christ inspires me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Life, the universal animating principle, may be described and illustrated in a multitude of ways and yet remain a mystery. Scientists have sought for the germ of life and how it first manifested itself on this planet, but in vain. They look for the sources of life in matter, the result of some chemical combination. It always eludes them because life has its source in Spirit.

Again, do those who conceive of life as Spirit understand it any better than the materialists?

They may have a clearer conception, but their realization of life is but slightly stronger than that of the materialist, unless they know how to enter into the feeling or love of life. Life originates in an idea, the root of which is movement, action, energy. Manifest life depends for its character on the consciousness of the manifesters, the first to manifest life being the cells. The organism with the largest number of intelligent cells rules. Man is this organism, and it is only through his cell life that man can measure his capacity to express life. Thinking consists in raising or lowering the level of the cell life in the body, hence man can have no real conception of life except through the growth of his cell concepts or the raising of the cells to higher states of consciousness. Exalted thoughts of life and its relations

raise the level of the cells and man becomes aware of radiant energy. It is written in Matthew 5:1, "He went up into the mountain," where He taught His disciples the Beatitudes, speaking the well-known words "Ye are the light of the world. A city set on a hill cannot be hid." "He went up into the mountain" clearly refers to the human organism, whose highest cell aggregation is in the crown of the head.

Science tells us that we have trillions of cells composing our body all animated with life.

The central ego or I AM should under the divine law regulate and fully direct and control all the activities of life in the body. However through lack of understanding or willful disregard of the law, man's thought people (represented by the cells) set up little independent life centers and attempt to function without allegiance to the central ego or I AM. Here we have the source of many growths that impede the circulation and that, if allowed to continue their rebellion, finally destroy the organism.

How does man unify and harmonize the complex cellular life of his organism? First by realizing that life is omnipresent, that it penetrates and permeates every atom of existence, and that man is given dominion and authority over all manifestations of life, visible and invisible. Then man must realize that he is the instructor or teacher of all his thought people or disciples (represented by the cells and their various aggregations in the body). When Jesus went up *into* the mountain, "he opened his mouth and taught them." What Jesus taught

His disciples is a good guide for every one who would attain the mastery and follow Him in mind and body regeneration.

"To be poor in spirit," meek, receptive, opens the thoughts to what is to follow. "They that mourn" for spiritual things are always comforted. Likewise they that "hunger and thirst after righteousness: for they shall be filled." Unforgiveness is the cause of very dangerous growths, and we should therefore be "merciful" that the law may be "merciful" unto us. Impurity blears the mind and clogs the pores, hence we need repeatedly to use declarations of purity and sweetness.

"He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city."

Even doctors are recognizing that hateful, angry thoughts are the cause of physical ills, especially those affecting the heart. One who can say, "Peace, be still," to his fluttering heart is a son of God or spiritual master because he has forgiven his enemies, as Jesus did.

If you have done the right thing and yet have been criticized and persecuted, you will have an inward satisfaction or consciousness of "the kingdom of heaven" if you declare your unity with Christ. Also the same rule holds good when for the sake of truth "*men* shall reproach you, and persecute you, and say all manner of evil against you falsely."

Then "rejoice, and be exceeding glad." Others have suffered in like manner because of the unregenerate.

"Ye are the light of the world. A city set on a hill cannot be hid."

"Even so let your light shine before men; that they may see your good works, and glorify your Father."

Those who follow Jesus in the regeneration of the body see in the historical record a symbolical drama in which man assumes his spiritual ego or Christ to have power to transform his body from physical to spiritual life. Jesus teaching His disciples gives us the clues to the dramatic action that we must use in order to meet our specific needs. In following the dramatic action of the Beatitudes we see that Jesus began with meekness and ended with majesty. In our natural-man consciousness, where we begin our proclamations, we are "poor in spirit" but great in hope, "the kingdom of heaven." As we proceed to build the tower of spiritual affirmations our words release the imprisoned life, and its brilliancy floods the world. "Ye are the light of the world."

HEALING THOUGHT

I am alive forevermore in the vitalizing energy of Christ.

PROSPERITY THOUGHT

The riches of the Lord Christ are mine, and I am bountifully supplied.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WROTE TO YOU and asked prayers for my mother, who had been hit by an auto. Her back was broken, and the doctors said she would never walk again. But Mother kept on with her prayers. In four weeks they took her to the operating room for an examination. The doctor was amazed to see how her back had knitted and gone back in place. Mother, who is sixty-five years old, is walking today without a cane. God bless you good people at Unity.—*E. W., Indiana.*

TWO WEEKS ago I asked you for prayers for my nephew, who had been stabbed in the back. They called me long distance at 3:15 a. m. and said the doctor had done all he could for F—— and to come at once. I began The Prayer of Faith and left at 10:30 a. m. I arrived at 5 o'clock and found him resting well. The wound was very deep, cutting the large muscle in the back in two and extending to the backbone. I stayed three days and returned to my home, still seeing him as perfect. In ten days I received news that he was up and out. God is indeed wonderful. Man's extremity is God's opportunity. God healed my nephew, and to him I give com-

plete praise and thanks. To you too I am grateful for your prayerful help.—*Mrs. O. B. S., Kentucky.*

I WANT TO report how wonderfully God has blessed and healed my mother through your prayers. She is eighty-three years of age. She had double pneumonia when I wrote to you and was not expected to live more than twenty-four hours. But thanks to God and Unity, she is almost as well as ever.—*Mrs. G. O. S., Michigan.*

I AM FEELING quite well now after having been confined to my bed for about five years. I used the meditations given in *Daily Word* for keeping in constant conscious communion with God. May God bless your wonderful work.—*O. B., Colorado.*

FIVE WEEKS ago tonight my dear mother was apparently stricken by what the doctors called her last illness. The following Wednesday she was removed to the hospital in V—— where, after X rays had been taken, it was pronounced cancer of the lung. Four doctors and a leading Philadelphia specialist agreed that the disease was progressing rapidly and that she could live at the most but a few weeks. A week later we were called together to watch one of the finest mothers in all the world pass from us. Today the picture is a different one. Mother eats well, sleeps like a child, and has no pain. The doctors doubt the X-ray reading and are at a complete loss to know how her recovery was possible. I shall always thank you and God for His goodness. Please accept this offering to further your work.—*H. M. H., New Jersey.*

A SHORT TIME ago I wrote to you asking for prayers that my little son's nose might be healed. He had an infected cut across the bridge of his nose, which the

doctor said was very serious. Thanks be to God, it was almost healed when your letter arrived and now it is completely healed. This experience has taught me the meaning of God's goodness. Thank you indeed for your help.—*Mrs. M. G., Texas.*

Filled with Plenty

SEVERAL weeks ago I wrote to you asking you to pray that we might find a home. We had looked all over town and could find absolutely nothing suitable that was within reach of our purse. Several days after I wrote you a girl who is in my daughter's class came in a hurry to tell us of a house close to them. We have moved into the place, and our whole family just love it. We are out about a mile from town on an acre of ground. It is pleasant beyond words. The older children don't even have to change schools. I say God bless you.—*Mrs. J. L. B., Illinois.*

SOME TIME ago I wrote to you for prayers that my young daughter might obtain employment. She had been out of work for six months. The day I got your answer my daughter got a call to go to work. It was only for Saturdays, but it led to more days each week. Then she got a call to report for work at an office where she had put in her application more than a year before. She had never thought she would hear from it, but your prayers started things. Those people went out of their way to locate her.—*Mrs. C. T., California.*

I ASKED you to pray that my husband might get a good position where God would have him work. This prayer has been answered. It was truly a miracle, and we praise

God for it. We are very grateful to Unity, for we know that this was brought about through prayer.

We had to move to a distant city, so we had to dispose of our home, and we had only one week to do it in. I sat down and studied my Truth lessons and asked God to guide me. I was impressed with the thought of asking a very close friend to buy the home, although she had bought one two months previously. She came in response to my message. "My dear," she said, "I love this home." The sale was made, and everything was settled in three days. Truly God works wonders for those who trust Him.—*E. M., Arizona.*

He Shall Have Abundance

THE PROSPERITY-BANK drill has helped me to establish peace and satisfaction. It has taught me to rely on God for my support, not on man, to trust Him and to realize that I am one with Him. He never forgets to supply my needs.—*E. S., Texas.*

A FEW WEEKS ago, when I first read of your need for financial assistance in connection with a building fund, there was instantly a very happy urge within me to assist you with this fund. I felt a satisfying wish to have a direct part in such a constructive program. I dedicated my prosperity bank savings lovingly to this program.

We had just completed some new buildings and improvements of our own. A new highway had been built past our home, and we had erected a new building for our shop, besides making other improvements. We began to feel a strong desire to erect tourist cabins. We felt that God approved, but we had no money left. As usual God's will was made manifest when we turned to

Him. It almost seemed that something spoke: "You have helped me with My building program. I will help you with yours." This was so definitely spoken into my consciousness that it seemed as if nothing could stop our plans. But we "rendered unto Caesar" what "Caesar" required, a financial statement called for by the local bank.

They told us two days ago that we can have the substantial sum we need for the cabins. So you can see why I wish again to contribute to your building fund.—*Mrs. P. B., California.*

My Help Cometh from Jehovah

MY HEART is overflowing with joy in *Daily Word*. It means so much to me spiritually that I cannot begin to express my gratitude for this precious gift. I pray God to bless you all at Unity for your prayers, which have helped me abundantly, and for the great good you do to countless thousands.—*L. J. F., S. Africa.*

RECENTLY I found in the street a copy of *Weekly Unity*. I want to subscribe for this little magazine at once. I do not want to miss a single copy. I have found that even this one copy has brought me closer to God. —*B. M., Michigan.*

Free from Cares

I AM VERY happy to say that my husband has not taken a drink of liquor in two months. About a week after I wrote to you for help he came in one night drunk. I did not feel disheartened but continued to use the prayer you had sent me. One day he came in and said to me, "I

am going to stop drinking." I said, "Oh, I will be so glad." From that day I have not smelled any strong drink on him. My home is much happier since I have had Unity.—*E. B., Florida.*

Love One Another

SOME TIME ago I wrote to you for prayers for my married daughter, who was having inharmony in her home. Her husband seemed to be cruel, jealous, and unjust. She couldn't come and see us without his whipping her terribly.

They parted. My daughter and I prayed with you. The result: We can hardly believe he is the same man. She went back to him after she could see he had changed, and he is wonderful to her and to us all. She has been back with him about six months. The best part perhaps is that we have all seemed to forget the old grievances and there is a fine feeling of friendliness among us all. It makes me very happy to tell you this, and I do thank God and you dear friends at Unity. —*F. H., Colorado.*

He Is My Refuge

THE TIME has come, I believe, when I can tell you that our prayers and faith have been fully rewarded. It is just about a year since I first wrote to you for help. At that time I had a fibroid growth, and an operation seemed necessary. I have worked with you in Truth for a year, and I am happy to say that every appearance or symptom of the condition has disappeared entirely. It took perseverance and all my faith sometimes, but God has been with me all the way.

Life has a new meaning, and harmony has replaced

discord in our home life. I know that divine order is manifest in our affairs and our bodies and our minds. Words cannot express my gratitude to God and to Unity.—*Mrs. B. L., Massachusetts.*

I PASSED my examination for doctor of philosophy, for which I asked your help. Let me make a few comments on this examination. English is not my native tongue, and under stress I sometimes find difficulty in expressing myself. During the examination however I was absolutely quiet and not in the least nervous: the very good for which I asked your prayers. One professor made the remark that I was talking as if I owned the world. I was called an authority on my subject, and it was remarked that I had spoken with much enthusiasm and convincing sincerity.

I was startled when I received your letter of congratulation dated the same day on which the examination took place. I have only this explanation to offer: to receive the desired answer to our prayer we must be absolutely convinced of the fulfillment—and this you must have been. I shall forever be beholden to you for this help.—*V. G., New Jersey.*

Unto Us a Child

A YEAR AGO I wrote to you asking you to pray that I might be healed of dangerous complications attending pregnancy. For no particular reason I have waited this long to acknowledge what you have done for me.

I was completely healed of the dangerous complications. The labor period covered only two hours and the baby (my first one) was perfect. She is almost eleven months old now, has been walking for almost three

months, has six teeth, and has had no bad illness. This I owe to my daily prayers and my faith in the Unity doctrines.—*Mrs. J. A. S., Tennessee.*

His Truth Is a Shield

TWO WEEKS ago my mother called Silent Unity asking help to aid me in meeting and solving a very important problem. She was given a statement to send to me. I kept it in my consciousness as I was called on to cope with a situation where I was being unjustly accused and threatened with loss of my means of livelihood, to say nothing of the possibility of a heavy fine and even imprisonment unless I was able to prove my innocence. I am sure your help and my mother's help were responsible for my success in completely vindicating myself and establishing a precedent in the records of such cases. Thank you very, very much.—*E. S., New York.*

Study to Be Quiet

SOME TIME ago I wrote for prayers that I might succeed in my midyear examinations. I am indeed happy to be able to write you that my grades were the highest in the class. I thank you sincerely and inclose a love offering.—*L. P., Illinois.*

THANK YOU for your prayers for my son E——. His attitude toward his schoolwork changed almost overnight from discouragement to eagerness. He has caught up with his studies. His French translations have been graded A, with a note from the principal praising E——'s work. I am very grateful for your help.—*M. C., Virginia.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

In our Unity study club this statement was made: "No matter where we find a man, that is his proper place in the scheme of things. If we see a drunken man wallowing in the gutter, that is his place, as he must go through that experience to learn his lesson for some act done by him in the past." I voiced the opinion that this was the doctrine of karma, which doctrine, to my recollection, is not taught in Unity. What is your opinion on this subject?—*Question answered by Silent Unity.*

Is a man always in his right place? As Truth students we shall want to consider this matter from the standpoint of the absolute. From that point of view man's true business is to express God. A man intoxicated and wallowing in a gutter is not expressing God of course.

We do not believe that anybody must suffer for past mistakes after he repents and truly turns his attention to the good. Through the forgiving love of Jesus Christ we are set free from karma simply by our acceptance of freedom. God does not condemn His children, for to Him they are always perfect. The sinner must forgive himself, turn away from wrongdoing, and think and act aright. If he does this he need not suffer retribution in another incarnation.

From the point of view of those who regard experience as the only teacher the drunken man in the gutter

may be said to have been in his right place. Man is so inevitably linked with God that even his harshest experiences serve to bring him a little nearer to an understanding of God and himself. By living according to divine law however he can avoid the hard way of experience.

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I am inclosing the name of a book that runs down Unity and also the name and address of the publisher. I felt that I should report this to you.—*From a letter received by Silent Unity.*

We sincerely appreciate your desire to inform us of the criticism that has been made of our teaching in the book you mention. Such criticism does not disturb us however, for we have found that criticism is sometimes directed at almost every good work. We feel the utmost kindliness for all religions and for those who differ from us, though the difference in belief may be striking. Those who differ from us are following their light even as we are following ours.

We find in the Bible a teaching of such tremendous importance and helpfulness and comfort that we must be true to our interpretation of it. We know that our part is to remain true to our own convictions, sure that the Spirit of truth will guide us and protect our interests.

We would not attempt to make any public defense of our teaching. That which is true will stand by itself, needing no support; what is not true cannot be upheld though the whole world fight for it. When Jesus was tried by Pilate, He said not a word in defense of Himself or of His teaching. He knew that time would reveal the Truth He stood for.

God bless you and all others who want to help us.

This is the Year that for you waits
Beyond To-morrow's mystic gates.
—*Powers*

New ideas, new points of view, new inspiration, these are the natural accompaniment of the new year; and we find them reflected on many pages of the Unity magazines for January, 1940.

A TRUTH FAIRY TALE

The fantasy and make-believe of fairyland play an important role in childhood, and our adult life is often enriched and colored through our childish association with fairy princesses and noble knights and ladies. January *Wee Wisdom* brings the first installment of "The Princess That Changed Her Name," a Truth fairy tale that children all over the world will love and remember. Truth ideas are interwoven with the whimsey of the story, which will be of lasting value to the children who read it.

ADVENTURE IN HELPING OTHERS

To put herself wholly in God's hands, to seek for ways to serve others instead of helping herself, was a completely new idea for one young Englishwoman; but it produced surprisingly good results for her when she tried it. Read the story of her experience, "The Way of Love and Service," in January *Progress*. It has many a valuable idea for any one faced with the necessity of making his own way in the world.

ADVICE FROM 3,500 SUCCESSFUL EXECUTIVES

Suppose you were able to call on 3,500 of the most successful automobile dealers in America, men who had steadily showed a profit year after year, through good times and bad. Imagine that each would take time to tell you what he did to make his business prosper. What a treasure of ideas you would uncover! R. C. Sackett, a Detroit advertising man, had just such an opportunity in the course of his work. In January *Good Business,* under the title "A Blueprint of Business Success," he tells some of the success secrets that America's most prosperous dealers revealed to him.

HOW TO FIND GOOD IN EVERYTHING

New and strange to many people is the idea that things or conditions that outwardly seem to hold inharmony and hardship are actually working together for our ultimate benefit. Even for Truth students it bears repeating. That is why the special article "All Things Work Together" in January *Daily Word* is such an important one. It explains how the law of good has operated almost miraculously in the lives of others and how you can call this same law into action in all your affairs.

WHAT IS YOUR PHILOSOPHY OF LIFE?

Upon four fundamental ideas (and upon one in particular) a man can build an entire philosophy of successful living. This is the theme of Winfred Rhoades's article "One of the Greatest Thoughts," which is to appear in one of the January numbers of *Weekly Unity.* Turn to this article to see whether you are using the fundamental ideas that he names and if you are using them in the best possible way.

THE FIRST LESSON BRINGS MANY BLESSINGS

Often almost amazing results are reported by students who are making a systematic study of Truth through the Unity Correspondence School department.

One student in Massachusetts writes of the changes that have taken place in her life through her study and preparation of the first lesson of this home study course.

"It is with great joy that I write to you of the good that has come from my first lesson. Not only has it meant spiritual growth but I have also obtained a position that fits my needs perfectly. I wanted to be with children, and the position is that of governess to three lovely children. Even in the most minute details God answered my prayers and fulfilled my desires."

You may have the personal supervision of the Unity Correspondence School to help you in your study of Truth. Definite assignment of lessons, correction of your papers, personal guidance for further study if needed are the advantages of this home study course. A card addressed to Unity Correspondence School department, 917 Tracy, Kansas City, Mo., will bring you a folder giving full information about the course. It will not obligate you to enroll.

UNITY LITERATURE CHEERS NEW ZEALAND PRISONERS

A letter of thanks from faraway New Zealand tells of the good Unity literature is doing in a prison there:

"On behalf of the prisoners and the superintendent I wish to express our appreciation of your kindness in allowing this institution to be included in your gift subscription list. The men here have found your liter-

ature most interesting and have received inspiration and help from the message it contains.

"We shall be grateful therefore if you would renew our subscription, and continue to send us this enjoyable periodical."

The superintendent of the prison inclosed this note:

"Your letter asking if we desired to continue receiving Unity literature was submitted to the prisoners here. They deputized one of their number to reply; hence the above note."

The department of Silent-70 is the Unity way of following the Master's command "Go ye into all the world and preach the gospel." Through this department free literature is sent to prisons, hospitals, libraries, and other institutions all over the world. This is made possible through the loving support of Unity students who like to help others in this Truth way.

GIVING WITH MIGHTY RESULTS

It is almost impossible to calculate the good the gift of a Unity periodical may accomplish. The friend to whom you give a subscription will probably tell his friend about Truth, and thus you start an unending chain of good.

Friends who are interested in this way of spreading Truth have organized the Help-One-A-Month Club, and they send someone a subscription for a Unity periodical each month. Perhaps you should like to become a member of this group and share in this good work. There are no dues. All you need do is to let us know that you wish to join the club and send along the amount of your first gift subscription. Address your letter to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—H. Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—A. Hopkins, Unity, 1300 Grand
Bakersfield—Della Shutts (LT) Unity, Southern hotel
Berkeley—S. Scott (LT) 2535 College (mailing add)
Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr
Compton—May Butterworth (LT) Unity, 829 E Compton
Gardena—M. Butterworth (LT) Unity, 1052 W Gardena blvd
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth
Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews
Inglewood—Maude Galpin, Unity, 108 Queen and La Brea
Ione—Hazel Merriweather, Unity Cen
La Canada—Loretta Hennessy (LT) 4321 Canon dr
Long Beach—Louise Newman, Unity, 432 Locust
Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, R K O bldg
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1443 Madison
Pasadena—Lily Stack, Unity, Gertrude Hall (LT) 669 E Walnut
Reseda—Nannie Highnote, Unity, 18636 Ingomar
Riverside—Katherine Sweaney (LT) Unity, 4044 8
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post
Santa Ana—Louise Newman, Unity Soc, Commercial bldg
Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 822 N Center
Taft—Della Shutts (LT) Taft Unity, Fox hotel
Van Nuys—Mary Hider, Unity, Platt bldg
Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity Cl
Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9
Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 606 Pippin
Lakeland—Ida Decker (LT) Unity, New Florida hotel
Miami—May Stoiber, Unity, 128 S E 3d
Orlando—Carolyn Parsons, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5 ave S
Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel
Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

IDAHO

Boise—C. Scott, Unity, Pinney bldg
Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library
Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51
Moline—Goldie Richardson, Unity, Le Claire hotel
Peoria—Glenna Arrowsmith (LT) Unity

Study Cl, 218 Dechman; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington

Muncie—F. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Lawrence—N. Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity Cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 221 Hillcrest (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Eloie Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—O. A. Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; LuDora BeVier (LT) Martha Fishburn (LT) Roxie Miller (LT) Bessie Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity Cl, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT) Unity Soc, 320 N Grand Blvd; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—V. Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E

Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Soc, 11A Midland ave

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—G. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenberg (LT) Unity, Mark Twain hotel

Flushing—Renee Klaus (LT) Unity Cen, 13-15 Arcade bldg

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Laura Hyer, 580 5th ave; Richard Lynch, 180 Central Park So (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130

Rochester—Hobart and Ruth Gillespie (LT) Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell Pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—J. Maloney, Unity, 203 6 st NW
Cincinnati—M. Norwood, M. Leslie (LT) Unity, 26 E 6; E. Smith, Oakley . Unity, 3041 Madison
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) University club bldg
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity Cl, Y M C A
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
La Grande—C. Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, 240 Lewers rd

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Fresno—Unity Cen, 1360 Echo
Hollywood—Truth Cen, 1615 N Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 8006 Fruitvale; H. C. Capwell & Co; C Assembly, 1800 Alice; Meta Lib and Book Shoppe, 532 16, Rm 416
Ontario—Lionel Kenworthy, R 1
Palo Alto—C Assembly, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—C Assembly, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The

Emporium; Mission Truth Cen, 20 and Capp

San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 277 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15

Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, 421 N Main

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Reno Unity Cen, Clay Peters bldg

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

OREGON

Eugene—Truth Cen, Miner bldg

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 203 Driskill hotel

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Sydney—New Thought Cen, The Block, 428 George; Mrs. Albert Russell, 333 George St

CANADA

Calgary—Church of Truth, 105A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

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Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 12 Williamson

London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

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ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt. Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Cl, Item Ovim NER

Fresh Beginning for the New Year

Would you like to make the new year one of achievement? Would you like to wash the slate clean of mis-

takes and build into your life the things you really want there?

If you would, then send for a copy of Frank B. Whitney's book *Beginning Again.* In this book you will find the inspiration and encouragement that will help you take such a step, together with a practical, seven-point program for making your new beginning easy and successful. Faithfully follow its suggestions and you can sweep aside the effect of seemingly undesirable surroundings and unhappy conditions and replace them with achievement, happiness, friendship, love, health.

Friends Treasure This Book

Always interesting are the varied ways in which Unity students choose to introduce their friends to the Truth teachings. That is why we want to share with you this letter from a woman in Salt Lake City, Utah:

> "These two copies of *Lessons in Truth* will make my twelfth and thirteenth purchases of the book. I have passed the previous ones on to those who I felt would surely be blessed many times by their message. I am happy that the opportunity comes to me to be a channel in which God's glorious Truth can manifest itself to others in this way."

Evidently *Lessons in Truth* has helped her friends; and this may be an effective way for you to interest your friends also in Truth. It is a book that yields new inspiration with each reading.

NEW SERIES BY *H. Emilie Cady*

Here is news that will delight Unity readers the world over. Beginning in the February number *Unity* magazine will present in serial form *God a Present Help,* by the well-known and beloved writer H. Emilie Cady.

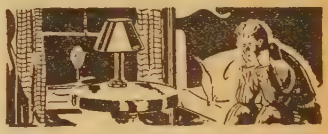
As a student of Doctor Cady's books *Lessons in Truth* and *How I Used Truth* have you not often wished for further help from this consecrated teacher? Over and over again we have been requested to publish more of Doctor Cady's work, and we feel that we are especially fortunate in being able to bring you the forthcoming series in *Unity* magazine.

As you anticipate this series remember to tell your friends about it too, and if one of them seems to be in need of the help that *Unity* brings, order a subscription for him to begin with the February number. Sharing your good with another multiplies it for you. *Unity* will come to him twelve months for $1.

Healing for Insomnia

In the rush and bustle of modern times some folks are apt to become tense and find it difficult to relax and enjoy restful, restoring sleep.

Affirmations to help in overcoming insomnia are



given in the booklet *Divine Remedies* along with positive statements for use in the healing of other specific ailments.

This booklet is especially helpful to students who feel that they obtain better results by using definite affirmations that fit their particular need.

Blessings from Daily Word

"I have been reading *Daily Word* for more than a year," writes a friend in Detroit, Michigan. "When I began my health was very poor. Now I am working every day and I am feeling almost as well as ever." *Daily Word* brings you thoughts of health and strength, helping you to get well and stay well. Your study of its daily lessons and your faithful application of the Truth principles they bring you will help you to transform your life and affairs. A subscription for *Daily Word* is $1 a year.

New Feature in Wee Wisdom

Wee Wisdom, the magazine that teaches boys and girls (5 to 13) how to use Truth, begins the new year with a new feature. It is a "hobby corner" where youthful readers may publish letters telling others about their favorite hobbies. Already at hand are many letters about the strange hobbies of childhood, which range from collecting stamps, rocks, and souvenirs to collecting empty perfume bottles, milk-bottle

tops, and china animals. Making scrapbooks, cooking, studying Indian lore, and photography are others.

Every youngster needs *Wee Wisdom* because of the wholesome, jolly entertainment it provides, but it has a more serious purpose too. It is carefully planned so as to teach youngsters early in life to apply Truth in their everyday living. It aims to teach Truth to children in their formative years so that they will not have any of the old negative ideas to overcome in later life. Like all other Unity publications, it is only $1 for twelve issues.

"Shall I Tithe When I Am in Debt?"

The answer to this question, which puzzles many Truth students, is given in the chapter "Questions about Tithing" in Louis E. Meyer's booklet *As You Tithe so You Prosper,* along with answers

to other similar questions.

The fundamentals of this oldest prosperity law, along with practical ways to use it today, are given in this interesting booklet on tithing.

What Is Complete Healing?

Complete healing involves not only your body but all your affairs as well. It expresses itself as radiant health, as prosperity, as increased friendliness on the part of others, as a feeling of well-being and security.

This is the kind of healing discussed in Charles Fillmore's book *Christian Healing.* This book shows you how to keep every phase of your life in "good health." It shows you how to call the power of God into action to harmonize and brighten all your affairs.

Letter to You from Myrtle Fillmore

Do you like to read over and over again the letters that you receive from Silent Unity or from other Unity departments? If so, you will thrill

to the *Letters of Myrtle Fillmore,* extracts from her answers to those who asked her advice and help. These were arranged in book form by Frances W. Foulks, Mrs. Fillmore's close personal friend.

To read the beautiful, love-filled paragraphs in this unusual book is to drink deep of the wisdom and spiritual insight of the "mother of Unity." You will find that it is almost as though she had written to you personally, for many of the paragraphs will fit right into your experience.

A Gift That Really Gives

A young friend in Los Angeles, California, writes of the blessings a gift of *Progress* has brought her.

"My mother subscribed to *Progress* at Christmas two years ago, and I still look forward to its coming each month. Every problem that comes up in my life seems to have an answer in *Progress,* and I don't know what I should have done without it."

If you are wondering what to give friends who have a young outlook on life *Progress* will help you to solve this problem. It is $1 a year.

Taking God as Your Partner

In studying the lives of great men like Edison and Lincoln we are often struck by the fact that these men did not achieve greatness by relying solely on personal power. From their comments to friends and their personal letters we learn that they counted heavily upon the wis-

dom of a higher power expressing itself through them.

Here is power that you also can tap! As Gardner Hunting suggests in his book *Working with God,* take God as your partner. Work in harmony with His laws and let Him express Himself through you. *Working with God* is clear, simple, and seasoned throughout with personal experiences and practical examples that make its ideas easy to apply.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again — flexible $2; cloth	$1.00
	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	*God Is the Answer — flexible $2; cloth	1.00
	How I Used Truth — flexible $2; cloth	1.00
	How I Used Truth — *Italian, French, German*	.75
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Master Class Lessons — flexible $2; cloth	1.00
	*New Ways to Solve Old Problems — flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God — flexible $2; cloth	1.00
On Healing	Christian Healing — flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	*Jesus Christ Heals — flexible $2; cloth	1.00
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
	You Can Be Healed — flexible $2; cloth	1.00
For the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	You and Your Child — flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ — *German, Swedish, English*	.25
	Have We Lived Before? — flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance — flexible $2; cloth	1.00
	Prosperity — flexible $2; cloth	1.00
	Sunlit Way, The — flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years — de luxe $3; plastic	1.00
Devotional	All Things Made New — flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The — cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis — flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
	Usable Truth — flexible $2; cloth	1.00
	What Are You? — *German* or *English*, cloth	1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The — *English* or *Dutch*	.10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
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	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
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*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How the Prosperity Bank Drill Has Blessed Others

This Family Was Prospered "Our whole family is prosperity conscious now, and it is a wonderful thing to behold the harmony and love in our home. Our every need is met."

* * * *

New Opportunities "Since I got my Prosperity Bank I have received a steady stream of blessings that I cannot help but realize come through prayer and faith. Now I have been transferred to a new job with great possibilities."

The Bank Drill Will Help You

The practice of blessing your substance, of setting aside a small portion of it each day to help others, of giving thanks for the good you have, will bring new blessings into your life. Silent Unity will pray with you for success and prosperity as you use the drill. The coins you save may be used to send *Unity* magazine subscriptions to three friends you want to help.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I want to learn and use the prosperity law upon which the Prosperity Bank drill is based. Please send me a Bank with full instructions and ask Silent Unity to pray with me for prosperity. I will follow the Bank plan for seven weeks, sending $3 for these three one-year subscriptions at the end of that time.

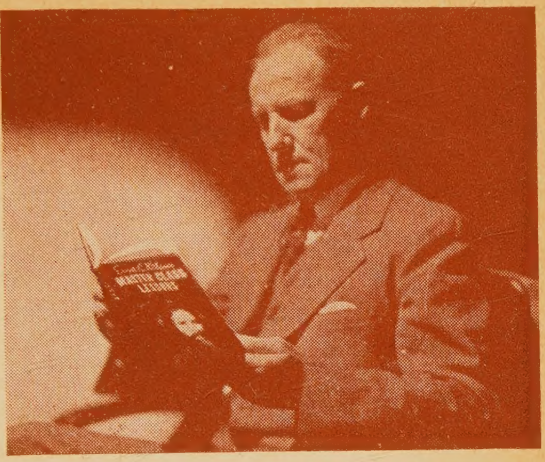
1. Friend's name .....
   Street .....
   City ..... State .....
2. Friend's name .....
   Street .....
   City ..... State .....
3. Friend's name .....
   Street .....
   City ..... State .....

MY NAME .....
Street .....
City ..... State .....

U-1-40

Observe Lent with us in this constructive way

★ "To get the most in a spiritual way from Lent, we cast out all negative thought and replace it with positive ideas" is the way many Unity students explain their use of MASTER CLASS LESSONS during Lent.



You can find no better time than the Lenten and Easter seasons to gain a greater understanding of the mind of the Master; to learn more about His works and the way in which He utilized divine law to accomplish them.

That is why Ernest C. Wilson's book MASTER CLASS LESSONS is ideal for Lenten study. It contains one chapter for each of the six weeks of Lent, leaving four days at the end for review. Each chapter discusses one phase of the Master's teaching and works: healing, prayer, prosperity, and so forth. Each particularly emphasizes how you can use the methods of Jesus in your own life and affairs.

Book Is Easy to Use

MASTER CLASS LESSONS is especially well adapted to systematic study because it provides question helps and meditations to be used with each chapter. These aid you in making sure that you have covered all the important points in each lesson.

MASTER CLASS LESSONS

In cloth binding - - - - - $1
In flexible binding - - - - $2

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MISSOURI

Prayer for the Year

Grace Meredith

Dear God of love, I raise my head
In gratitude for this past year.
I was afraid of it, and yet the fear
Did disappear, and courage came instead,
Because I trusted You were near
My dear ones and near me.

I bow my head, dear God of years,
And ask for this new one about to start
That I may play my own good part
In such a way that doubts and fears
May never enter thought or heart
Or written word or speech.

Dear God of love, my head I raise,
Knowing full well that any prayer
From any one who trusts Your tender care,
And asks for guidance in all daily ways,
Will unexpected blessings share
Throughout this very year.

UNITY